ΨΥΧΟΜΑΧΙΑ,

OR, THE

SOULS CONFLICT,

With the Sinnes

Of { Vain Glory, Coldnesse in professing Christ, Envie, Photinianism (of the last resurrection,) Ingratitude, Unpreparednesse to meet the Lord, Revenge, Forgetfulnesse of God.

Pourtrayed in Eight severall

SERMONS,

In *OXFORD.*

By HENRY BERSLEY Minister of the Word at *Swarford* in *Oxford-shire.*

Give attendance to Reading, to Exhortation, to Doctrine; Neglect not the gift that is in thee, 1 TIM. 4. 13, 14.

LONDON, *Printed for the use and Benefit of* Thomas Gibbes *Gent.* 1661.

I Have to my very great advantage and content, perused these Eight Sermons, and do conceive that they do very much conduce to the advancement of Piety and Religion.

May 22.
1657.

BRUNE RYVES
D. D.

THese Eight Sermons, upon serious and deliberate consideration of the Piety and Learning contained in them, may very well challenge the commendation from me,

May 22.
1657.

JOHN HEVVYT
D. D.

ΨΥΧΟΜΑΧΙΑ,

OR, THE

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To the Right Worſhipful JOHN DUTTON. of *Sherborn* in *Gloceſt.* ESQUIRE.

SIR,

WHen almoſt every trifling Treatiſe that comes abroad, is for the upholding of ſome intereſt, and partial deſigne, I cannot be thought to run that courſe in the publiſhing of theſe few Sermons, which being deliverd at that time when our *Engliſh* earth was *labii unius*; (compared with that Babel of diſcord which hath ſince been raiſed among us) are beſides, of that argument, as not to engage the Authour of them Gen. 11. 1.

in any controversie, As being onely against sin, the common enemy; To encounter which, We have all reason to be united, being all the sons of *Adam*, and carrying about us *these*
1 Pet. 2. 11 *fleshly lusts, which war against the soule.*

And yet herein peradventure, I shall not escape the contradiction of some, that will needs exempt themselves from the number of sinners; that have made of late, new work for Preachers; even to defend their preaching against sin; as if that were now forsooth, become a vain and needlesse labour.

The effects of which doctrine we have felt already, and and should do more, were it not for the piety of some, that dare be good in evill times, and stand in the gap, to stop the Sea from breaking in.

Among these few, I do not presume to intrude my self; save only

to applaude, and encourage the chief Builders in this work; or at moſt to ſupply them with ſome materialls in the building. For the perfecting whereof, every mean labourer may be ſerviceable in his degree; As they that brought but *Goats hair*, *and* *Badgers skins*, to the furniſhing of the Tabernacle. Exod. 35. 23.

And if in order hereunto, theſe enſuing diſcourſes, by the bleſſing of God, may contribute, though in the leaſt; I have the aime intended by me, and more then that, if chooſing your Worſhip for my Patron, they may expreſs in ſome ſmall meaſure the great obligation wherein I ſtand endebted to you, who were pleaſed to admit me unto the tuition of (then) your Honourable charge, and ſince, your Son in-Law, the Earl of *Down*, unto whoſe vertuous education (beſides your ſage

precepts, and grave example) no coſt, or care on your part was wanting, Ordering your family with ſuch diſcipline, as it might ſeem a School of morality. Then tranſplanting him to the Univerſity, where he was placed in one of the moſt eminent * Colledges, and had the happineſſe of *ſitting daily in the midſt of the Doctors, both hearing them, and asking them queſtions.*

* *Chriſt-Church.*

When my attendance on his Honour expired, your generous bounty (that is wont to remunerate faithful ſervice beyond the contract of a yearly ſalarie, even with a ſtanding, and permanent largeſſe) was pleaſed to ſettle me in a competent Benefice, for the exerciſe and encouragement of my Miniſtery. Where the Cure of my paſtorall charge witholding me from waiting on you, and preſenting you ſo frequently with the fruits

fruits of my calling, as my duty and wishes do prompt me thereunto; I adventure to supply that enforced defect with the tender of these few Sermons. The first and last whereof may seem by speciall interest, to relate unto you in the Dedication. The first entreating of the infirmities of that great servant of the Lord (who made choice of so weak a vessel to impart his grace unto the world) may represent as in a glasse, your bodily weakness; whom the same great God hath strangely preserved beyond many of abler constitution, both to magnifie his strength in weakness, and to commend the vertue of temperance, which hath the blessing of *the right hand, length of dayes*, attending on it. Prov. 3 16.

The last containing directions for youth, and delivered in your audience, may serve to acquaint the

world with the care that was taken by thoſe inſtruments appointed by you, for the culture of that noble plant: and withall, may communicate theſe directions to others that are concerned in the ordering of youth, that amidſt their methods, and arts of inſtruction, this *One thing neceſſary*, be not omitted, to *bring them up in the nurture, admonition of the Lord.* Eph. 6. 4.

For the reſt, I will not preſume to foreſtall your knowing judgement, which (having by long experience proved, how great it is) I might juſtly feare, (amidſt ſo many excellent books, as you converſe with) to preſent ſuch poor unfurniſhed papers unto ſo ſharp, and diſcerning an eye, but that I well know your Candor is ſuch, as to take that favourably, which is well meant, and to enlarge a meane oblati-

on

on with the bounty of your kind and gracious acceptance, therein reſembling the divine property, which eſteems not ſo much the coſtly ſacrifice, as the pious intention of the votarie.

Sicut nec in victimis licet optimæ ſint auroque præfulgeant, Deorum eſt bonos, ſed piâ ac rectâ voluntate venerantium. Sen. de benef. lib. 1. cap. 6.

In which confidence, I commend them, ſuch as they are, unto your peruſal, and your ſelf, with your neareſt Relatives, unto the grace of Almighty God; Beſeeching him who is rich in mercy (which even the richeſt ſtand in need of) to continue, and increaſe his bleſſings upon you, and your whole family, in this life preſent, and to conſummate them with glorious eternity in his heavenly Kingdom. SIR,

Your moſt humble devoted Servant,

HENRY BEESLEY.

To

To the Christian READER.

MAny yeares are passed, since some of these Sermons were delivered: The Preacher was then among the younger Prophets, and * young men, abounding in hot, and spirited blood, as in deportment they are more violent, so in language more boystrous too, untill age hath abated that vigorous strain into milder expressions.

* Juvenes quibus calet, vernatque sanguis, ut gestu ossûs incedunt, ita loquuntur exultantiùs, ut quo propiùs accedunt ad maturitatem, hoc longiùs recedant ab illo æstu, fiuntque placidiores. Paschal. de opt. gen. elocut.

But he that out of the mouthes of Babes hath perfected praise, is praised no less by these in their order, and as well young Timothy, as Paul the aged, hath his part in the ministery.

The main exception that lieth against them, will be this; that being now grown to some maturity, I should give way to the publishing of them, that might otherwise have

ve slept secure in their obscurity, and
ev r appeared to expose their Author to
e censure of a captious and quarrelsom
rld.

Vnto which I answer, that having revi-
d them * after so long time
at they pass d from me;
hen the indulgence that is
ually born toward tender is-
es is wholly slaked, & find-
g nothing therein for doctrine incon-
rsous to the faith of this Church, and my
resent judgement, I was more inclinable
o the motion of a worthy, and judicious
friend, to let them travail abroad in the
world, and partly induced thereunto, by
these following considerations.

* Optimum emendandi genus, si scripta in aliquod tempus reponantur, ut ad ea tanquam nova, & aliena redeamus, ne nobis tanquam recentes fœtus blandiantur. Quintil. lib. 10.

1. That having bestowed some pains in the penning of them, I was willing to give account of my talent so employed, that I might not seem to have laboured in vain, by bestowing diverse moneths on that which was to vanish in the hearing:

a fate

fate that attends the best of Sermons, being committed to a leaking eares, as water powred into a vessel ful of chinks.

a μὴ ποτε παρρυῶμεν. Heb. 2. 1. perfluere dicitur qui auditum sermonem non continet. B. 21.

2. Considering the numberless swarms of abortive issues, wherewith the Press hath travel'd of late, and glutted the world with spurious pamphlets, I thought that mine might venture abroad among the rest, and not despaire of the like entertainment.

3. Beholding, and grieving to see the mystery of preaching so vilely prophaned into the trick of prating ex tempore, and the Spirit most pretended, where is least premeditation, I judg'd it not amiss by somewhat more elaborate (according to the grace that is given me) to vindicate this great work of the Lord from being done negligently.

But the chief that prevailed with me is the seasonableness of the subjects here propounded, each of them having the luck

uck to encounter ſome ſin now raign-
ing, and in faſhion, as namely

1. The ſpirit of pride, and vain glory, which moſt aboundeth in worthleſs minds; as empty veſſels, and ſhallow brooks are known to yeeld the loudeſt ſound.

2. The ſpirit of worldly fear, that hath no courage in profeſsing the faith of Chriſt, but makes uſe of religion as a politick deſign, to advance his ſecular intereſts.

3. The ſpirit of baſe envie, that lying fallow, and untilled, without improving his own talents; maligneth thoſe in another; and having either no mind or ability to reach unto his brothers excellency, ſtrives by calumny to depreſs it, and level it to his own unworthineſſe.

4. The Epicurean ſpirit, that abuſing Chriſtian liberty into Heathen licentiouſneſs, liveth as if there were no other life to come after this, no Reſurrection to be expected, nay denieth this expreſly with the Sadduces; and employs his utmoſt reaſon

to

to confute it: too many there be of thes
looſe liberti.es on the one ſide, and Pho
tinians *on the other; God grant they b*
not found in Iſrael.

2 Tim.3.2 5. *The ſpirit of unthankfulneſſe, whic*
being [c] *foretold to befall the laſt times*
may ſeem of late, to be in culmine, *arri*
ved to the u'moſt pitch. The moſt obliged
being leaſt anſwerable in the duty o
grateful acknowledgement; as it was with
2 Chron. 32.25. [d] Hezekiah, not rendring again, ac-
cording to the benefit done unto
him, *and therefore provoking God to*
plague us with the like puniſhments: that
wrath *ſhould be upon this land,* as it was
upon Judah and Jeruſalem.

6. *The ſpirit of ſloth, and ſecurity,*
1 Tim.4.14 Heb.12.15. *which* neglecting the gift that is in
him, is wanting to the grace of God,
2 Pet.1.10. Philip.2.12 *and giveth no* diligence to make his
calling and election ſure, *or* to work
[c] Mr. *Hookers Eccl. pol. lib.5. ſec.60.* out his own ſalvation. *But* [c] *wholly re-*
lyeth on the conceit of eternal election, and

præordi-

rdination unto life, and taketh no care
eeping himself to the way which God
appointed men to walk in, for the at-
ing of that end, as though he expect-
ν θεὰν ἀπὸ μηχανῆς, or the Charriot of E- 2 King. 2.
to transport him into heaven, without 11.
endevouring by repentance, to meet
or d, and to prepare for his coming.
The spirit of anger and revenge,
h seemeth even to have driven away
pirit of Christ (which is the spirit of Luk. 9. 55.
e and meekne(s) and to have erected
ruell Empire, in the hearts and hands
en; the one to devise, the other to exe-
all sorts of mischief each against o-
r: That Nazianzens passion may now Orat. 14. de
asonable, πῶς ἡ φιλοτιμία τῆς κακῆς! What a pace. 3.
ge ambition in evill is this! that
our own slaughters we gather
ngth, and take delight in our being
inished! And Salvians question as De Gub.
on the other side from receiving an- lib. 3.
r by us: Vbi sunt! where are
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[c] Mr. *Hooker's Eccl. pol. lib. 5. ſec. 60.*

præora

præordination unto life, and taketh no care of keeping himself to the way which God hath appointed men to walk in, for the attaining of that end, as though he expected τὸν θεὸν ἀπὸ μηχανῆς, *or the Charriot of Elijah, to transport him into heaven, without once endeavouring by repentance, to meet the Lord, and to prepare for his coming.* 2 King. 2. 11.

7. *The spirit of anger and revenge, which seemeth even to have driven away the spirit of Christ (which is the spirit of love and meekness) and to have erected his cruell Empire, in the hearts and hands of men; the one to devise, the other to execute all sorts of mischief each against other:* That Nazianzens *passion may now be seasonable,* τίς ἡ φιλοπρία τῶν κακῶν! *what a strange ambition in evill is this! that from our own slaughters we gather strength, and take delight in our being diminished!* And Salvians *question as far on the other side from receiving answer by us:* Vbi sunt! *where are the* Luk. 9. 55. Orat. 14. de pace. 3. De Gub. lib. 3.

Rom. 12.21 *Non ſolum juſſa non facimus, ſed contra id facimus quod jubemur* Sal. *ibid.*

the men that love their enemies, *or* do good to thoſe that hate them, *or* overcome evill with good? *certainly, not to be found among ſuch as do the contrary: In this caſe,* England *is become* Utopia.

a They profeſſe that they know God, but in works theey deny him: Tit. 1.1.16

Laſtly, The ſpirit of practick Atheiſm which forgetteth his Creator, liveth as if there were no God, or fancieth him to be ſuch an one, as the heathen idols, *that* have eyes, and ſee not; ears and hear not; *An evill chargeable on every wilful, deſperate ſinner; but moſt incident unto youth, which beſides its native proneneſs to* run into all exceſs of riot, *is furthered chiefly by a vicious education; which how prevalent it is to diſpoſe, and frame the whole life thereafter; if* b *many great Authors had not ſadly affirmed it, no age hath clearer proof than ours, to evince this wofull truth; The effects whereof are felt already, and will be deplored in ſucceeding generations.*

V. Arn. de vero Chriſtianiſm. l. 1. c. 9. Pſal. 1.5. 15, 16 17. 1 Pet. 4. 4.

b Rivius de ſtult mortalium in procraſt. Richer. obſtet. anim. Charron of wisdom. Cauſin. &c.

Theſe are ſome of thoſe many ſpirits,

that

hat are gone forth into the world, 1 John. 4. 1.
set on work by the God of this world,
he old Dragon, *who may seem to be* 2 Cor. 4. 4.
w come down in person, unto the In- Rev. 12. 9.
hab ters of the earth, having great Verse 12.
wrath, b cause he knoweth that he
hath but a short time, *and therefore*
he more bestirreth himself to gain more
roselytes, for the enlarg ng of his domi-
i ns.

It is true indeed, as the wise heathen
aid long since, *This our Ancestours com-*
lained of, this we c mplain of, this
osterity will complain of, that mens man-
ers are depraved, hat iniquity beareth
way, that humane affaires are collapsed
to the extremity of wi keanesse. But
anting this; let all things be weighed
with their due circumstances, It will be
onfessed by any that are not over by J-
ed with part a ity * *hat co ruption in*
his last age is improved to that hei ht, as
nothing hardly can be added to fill u the
measure.

Hoc majores nostri quæsiverunt, hoc nos querimur, hoc posteri querentur, eversos esse mores, regnare neq itiam, &c.

* For more caution in this charge see Doctor Field, *Of the Sanctity of the lives of them that are of the true church* Lib. 3. c. 52.

When ſome that profeſſe the name of Chriſtians, may challenge a nearer intereſt in Chriſt than ordinary profeſſors, Rom. 1. 29 compared with 2 Tim 3. verſ. 1, 2, 3, 4. *are implunged in thoſe ſins which the* ✱ *Apoſtle reports of the Gentiles; and* not only do the ſame, but have pleaſure in them that do them, *which is,* conſummata nequitia; ✱ *even an heathen being the Judge, when wickedneſſe is entertained with complacency. But take the word* συνευδοκοῦσι *as it will very well bear the ſenſe, and as* Beza *fitly renders it,* patrocinantur, *and it will meet more nearely yet with the vicious principles of ſome in theſe days, that* Ezech. 13. 22. ſtrengthen the hands of the wicked with lies, *& encourage them in their lewd practiſes, maintaining* (with the very libertines, *as* a Calvin *paints them in their own colour*) b *that albeit God in former ages did did ſee, and* take

✱ *Imponit* Paulus *quaſi colophonem, addito eo ſcelere quo nullum eſt majus, &c.* Beza *ibid.*

Cum ſcelera non ſolum delectant, ſed etiam placent. Sen. epiſt. 39.

a *Adv. libertinos, cap.* 15. *& deinceps.*

b Reported and confuted by Mr. *Gattaker* in his Treatiſe of Gods eye upon his *Iſrael.*

take notice of ſin in believers, yet in theſe dayes, he doth noth not, he will not, he cannot ſo do; That a child of God need not, nay ought not to ask pardon for ſin, and that it is no leſs than blaſphemy for him ſo to do: That, let believers ſin as faſt as they will, there is a [c] fountain open for them to waſh in. No wonder if theſe ὁμιλίαι κακαί (as the Apoſtle termeth them) evill Sermons, or communications corrupt good maners, not ſo intended perchance by thoſe that thought they could not amplifie enough the exceeding riches of free grace, unleſs they decryed the moral law: But yet occaſioned by their doctrine, which talking much of the pardon of ſinne, and of righteouſneſs in Chriſt, ſaid little or nothing of ordering our life according to the will and pattern of God, or of ſanctification through the

c Abuſing that place of the Prophet. Zech. 13, 1 1 Cor. 15, 33.

Contionibus ſuis depravant, ii n. qui de venia peccatorum propter Chriſtum æque juſtitia in Chriſto multa prædicant, de agenda verò ex Dei voluntate atque imitatione, vita, deque ſanctificatione ſpiritus, quo ad opera bona regeneramur, aut nihil admodum, aut perpauca. Rivius in epiſt. ante lib. de ſtult. mortal.

the Spirit, whereby we are regenerate,
Eph. 2. 10 *and made* new creatures to walk in
good works: *And wrought accord-*
ingly in their disciples, who using liberty
Gal. 5. 13. for an occasion to the flesh, *and* turn-
Jude v. 4. ing the grace of God into wanton-
nesse, *make Christ thereby*
a cloak for their vices: or
(with reverence be it spea-
ted) no other then a dishclout
to wipe them clean from their impurities.
For so it may be rightly judged by their
fruits, when (to borrow the charge from
Salvian) [a] *Many not con-*
tent with customary sins, as
strife, rapine, fraud, adultery, &c. are bold to strike
at God himself, setting
Psa. 94. vers. 5, 6, 7. their mouthes against the heavens,
and saying with their blasphemous
leaders (*suitably to such horrid actions*) yet the Lord shall not see, neither shall the God of *Iacob* regard it:

moreover

See that excellent preface to the French translation of Mr. de Kamp.

From Mr. Shepherds Sincere Convert.

[a] *Non sufficiunt enim multis consuetudinarii reatus, non sufficiunt lites, rapinæ, calumniæ, &c, nisi blasphemiâ furiosarum mentium manus injiciant etiam in Deum, &c. de Gub. l. 4.*

moreover, [b] adding this to to their crimes, that being filled with all unrighteousnesse, Rom. 1. 29. yet they repute themselves for Saints and godly persons, and so accumulate their offences with a presumption of sanctity: which makes their [c] guilt so much the greater, that Tyre, and Sidon, nay the Mahumetans (that are more true to their false Prophet, [d] than many Christians to their Saviour) shall rise up in judgement against these Christians, and shal condemn them, that are so much worse than heathen, by how much they should be better, as having known the way

b *Hoc enim ad crimina nostra addimus, ut cum in omnibus rei simus, etiam bonos nos, & sanctos esse credamus, ac sic in nobis cumulentur iniquitates offensæ etiam præsumptione justitiæ. lib. 3. maxima siquidem accusatrix est hominum noxiorum usurpatrix innocentiæ arrogantia lib. 4.*

c *Criminosior enim culpa est, honestior status-Nos qui Christiani Catholici dicimur si simile aliquid Barbarorum impuritatibus facimus graviùs erramus; Atrociùs enim sub sancti nominis professione peccamus, ubi sublimior est prærogativa major est culpa. Ipsa enim errores nostros, religio quam profitemur, accusat, &c. Ibid.* —— Οἱ καὶ τῆς λαμπρότητος, *si post lavacrum niger effectus sum; si eos qui nondum purgati sunt splendidiores cerno.* Naz. Orat. 26.

d *In nobis Christus patitur opprobrium, in nobis patitur lex Christiana maledictũ, æstimari itaque de cultoribus suis potest ille qui colitur.* Salv. *l.* 4. —— *Et ideò hoc ipso deteriores sunt, qui meliores esse deberent, non enim probant quod fatentur, & impugnant professionem suam moribus suis, magis enim damnabilis est malitia, quam titulus bonitatis accusat, & reatus impii est pium nomen. lib.* 4.

of

of righteousnesse, *and yet nevertheless by their vitious lives, stain the dignity of their profession, cause the way of truth to be evill spoken of, and the name of God to be blasphemed.*

Against these floods of ungodliness, these torrents of Belial, (*fit for the tears of mourning* Gildas) *it is more difficult now than ever, to make resistance, when those that should help to withstand the mischief, labour rather to promote it: as to save a ship from the rage of a tempest, when the Mariners are at difference among themselves, and assist unto it's perishing. Neither am I so much a stranger unto, or a flatterer of my infirmities as to conceive any such possibility in these poor essayes of mine; which though they have already passed the criticall eares of* the Masters of Assemblies, *acknowledge themselves far insufficient for a business of this nature, which all the tongues of men, and Angels, are not able*

Nazian. Orat. 32.

Eccles. 12. 11.

effect; but onely the voice of that great God, who commands the wind, and Mat. 8. 27. 28.
ea; and they obey him: yet as some-
mes [e] skilfull fencers may
e admonished from the ig-
orant standers by, to a-
ard a danger, so it may fall
ut by the grace of God,
whose strength is perfected in weakness)
at this my weak labour shall not be al-
gether in vain in the Lord, though it be
ut to bring one bucket of water toward
e quenching of this flame. Or howe-
ver, [f] if that succeed not,
t this will be some comfort
me, that (according to my
nall talent) I endeavoured
do good. The conscience whereof is re-
mpence enough for the utmost ambi-
on of

[e] Non tantus ego sum ut vos alloquar, veruntamen & Gladiatores perfectissimos non tantum magistri, sed etiam idiotæ adhortantur de longinquo, ut sæpe de ipso populo dictata suggesto profuerint. Tertul. ad Mart.

[f] Sin autem id non provenerit, & hoc ipsum infructuosum saltem non erit, quod prodesse tentavi; &c. Salvian. præfat.

Your poor Servant
in the Lord Jesus,
H. B.

The

The Titles and Texts of the ſeveral SERMONS.

p.1. Sermon 1, St. *Pauls* glorying in his infirmities. 2 COR. 11. 30.

If I muſt needs glory, I will glory of the things which concern mine infirmities.

Serm. 2. The Rulers faintneſs in confeſſing Chriſt. JOHN 12. 42.

p.24. *Nevertheleſſe, among the chief Rulers alſo many believed on him, but, &c.*

Serm. 3. The envious eye. MAT. 20. 15.

p.57. *Is thine eye evil becauſe I am good?*

Serm. 4. The laſt Reſurrection. 1 PHIL. 3. 21.

p.111. *Who ſhall change our vile body, that it may be faſhioned like unto his glorious body.*

Serm. 5. Thankfulneſs for Gods benefits. PSAL. 116. 12.

p.134. *What ſhall I render unto the Lord for all his benefits towards me?*

Serm. 6. Preparation of Gods way. JOHN 1. 23.

p.158. *He ſaid, I am the voyce of one crying in the wilderneſſe, make ſtraight the way of the Lord.*

Serm. 7. Victory over evill. ROM. 12. 21.

p.180. *Be not overcome of evil, but overcome evil with good.*

Serm. 8. Timely remembrance of God. ECCLES. 12. 1.

p.213. *Remember now thy Creaatour in the dayes of thy youth.*

SERM

SERM. I.

2 Cor. 11. 30.

If I must needs glory, I will glory of the things which concern mine infirmities.

NOthing is more unwelcome to an ingenuous nature, then to meet with a fooliſh adverſary; where ſilence may cauſe a ſuſpition of weakneſſe, and conteſting a diſcredit from ſo unworthy a conflict; *Anſwer a fool, and anſwer not a fool*, were both the counſel of *Solomon*, and would require the advice of as wiſe as he, to diſtinguiſh which one ſhould follow. Of this unhappy condition were the enemies that infeſted our Apoſtle, Men no leſſe empty, then malitious; and as they were conſcious to no vertue in themſelves, ſo condemning it in another. When his integrity keepeth him from offending, the offence is his integrity, and when nothing lies in the way to be carpt at of his envious oppoſers, he ſhall be accuſed of too much goodneſſe; The chief Article of his enditement is his humility, he was not ſtately enough to be an Apoſtle, and with a baſeneſſe of preſence, and neglect of language, maintained not the garb of a Doctor.

Prov. 26. 4, 5.

Chap. 10. vi 1. & 10.

Eloquar,

Virgil. Æneid lib. 3. *Eloquar, an ſileam?* ſhould he confute their calumny, or labour to aggravate it? had he not been thus guilty, he had been leſſe innocent. It had well ſtood with *Pauls* credit to have deſpiſed ſuch poor accuſations, and his beſt anſwer had been with *Alexander* in *Lucian* unto *Annibal*, *μηδὲν φαναι*, to anſwer nothing at all: but it ſtood not with his profeſſion; the Church was to be ſatisfied, that had a chief intereſt in his reputation; leſt his perſon might prejudice his doctrine, *A little folly*, (ſaith *Eccleſiaſtes*) diſ-ſeaſons *his fame, that is, in reputation for wiſdom and learning*; and a ſuſpition of defect in an exemplary perſon, denies his other vertues their deſired acceptance; The *Corinthians* eaſily beleeved it was a fault in their Apoſtle, falſhood is more winning then ſincerity, though accompanied with tyranny and oppreſſion; and with her courtly dreſſes finds ready entertainment, when naked truth can get no admiſſion; The *Iſraelites* that grumbled at the ſeverity of their true religion: could voluntarily endure that hell of *Moloch*, and when they refuſed the voice of the melodious charmer, could exact the groanes of their dying children, in that direful ſacrifice: The *Turks* in their ſalvage ceremonies: The Papiſts in their coſtly fooleries, the preciſions in their painful niceneſs, how do they prove their zeal of miſguiding, and ſuperſtition, that to countenance their errors, afflict themſelves with devotion, and make Religion a torment: This was the *Corinthians* diſeaſe, and S. *Paul* tells them ſo, *ver.* 20. *For ye ſuffer if a man bring you into bondage, if a man devoure you, if a man take of you, &c.* when he that *ſpent* himſelf

Luciani dialog.

Eccleſ. 10. 1

Idola Hebr. appellantur dolores, quia cruciant animum, vel quia ſuperſtitioſo corporis cruciatu colebantur. Idololatræ enim ſolebant ſe jejuniis conficere & corpus lanceolis confodere, & humi calore, &c. P. Mart. in 1 Sam. 31.

for

for their ſakes, could not obtain the leaſt favour from them, but (by a fatal requital of the deareſt affection) the *more he loved them*, the *leſs* he *was* loved: he now ſaw the danger of his humility, and that to improve the benefit of his preaching, he muſt raiſe himſelf into a loftier behaviour; where beſides the ſtrange tyranny of being compelled to be more ſtately, he muſt imitate their method that deſpiſed him. The falſe Apoſtles by their plauſibleneſſe, and extolling the graces of their endowments, had entwiſted themſelves into the good opinion of the *Corinthians*, & by ſuch gawdy inducements, too much promoted their ambitious deſign. And he muſt diſplay his own worthineſſe too, if he will gain their approbation, and by a merciful flattery humour them to their edifying. That the Preacher may be accepted, the man muſt be vindicated, and prove the truth of his doctrine by the worth of himſelf. Had he failed in the varniſh and outward flouriſhes of account, *the ſignes of an Apoſtle*, were enough to evince the dignity of his calling; thoſe which he had *wrought among them in all patience, and wonders, and mighty deeds*; but neither is he ſo defective in the trivial accompliſhments of greatneſſe, but he can equal them in their utmoſt boaſting: *Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I:* In this caſual glory of nobility and highneſſe of birth, he can ſuffer an equality, to be even as they, but in that nobler birth of the ſoul, regeneration in Chriſt Jeſus; his couragious zeal cannot endure an equipage, but in a holy ambition

Chap. 12. 15

Chap. 12. 12.

Ver. 22.

Verſe 23. ſtrives for precedencie: *Are they the Miniſters of Chriſt? I am more: in labours more abundant, in ſtripes above meaſure, in priſons more frequent:* Now the prerogative of his ſufferings ſhall be the preferment of his Apoſtleſhip, and the large ſtory of his afflictions, the ſubject of his boaſting; if *I muſt needs glory, I will glory of the things which concern mine infirmities.*

You have heard the Hiſtory of theſe words, and now the parts would be conſidered, which are only two; an *Hypotheſis*, and a *Theſis*; or an inconvenience, and a reſolution: Although he is conſtrained to glory, yet he will not offend in that glory; it ſhall be of his infirmities: of which, whilſt I with my infirmities endeavour to make a brief diſcovery; God lend me his aſſiſtance, and your charitable attention; and firſt, of the inconvenience, *if I muſt needs glory.*

Firſt part. NOne are more unwilling to blazon their praiſes, then they that moſt deſerve to be commended: worthineſſe is ſilent in her own advancement, and had rather have her excellencies ſuffer in concealment, then revive them with the breath of her own applauſe; The ſecret aſſurance of goodneſſe is ſufficient recompence for her ambition, and ſhe accounts it reward enough of her greateſt deſerts to have
Mark. 1. 44 done them: When by the ſoveraign touch of our Saviour, the leaper was changed into cleanneſſe, his only preſcription was, that he ſhould ſay nothing; and in this he was a Patient after the recovery: Firſt, he bids him be whole, next, ſee thou tell no man: as if his miracle would have been diſgraced by publiſhing:

ng: And it ſeems, Nature would be like her God in this, in whoſe worthieſt endeavours we may behold this emblem of modeſty, whileſt we find the ampleſt bodies buſied in a ſpeechleſſe employment, and uſually the bigger note in the ſmaller creature; πολύφωνα τὰ ἐλάττω τῶν μεγάλων, ſaith the great Philoſopher, and our ears bear witneſſe to the truth of that obſervation; The Fly, and the Gnat, what a noiſe they make, and with their lowd alarmes deſude our attention: when the *Beauty of heaven with his various ſhew*, makes no ſound at all: *Quanta rerum turba ſub hoc ſilentio evagitur?*

Hiſtor. Animal. lib 4.

Eccluſ. 43.1.

Seneca de benef. lib. 4.

That living mountain *Behemoth*, though he can draw up *Jordan* in his mouth, there is no mention of a voice, and though out of the *door of* Leviathans *face* go *burning lamps, and ſparks of fire leap out*, yet no voyce is heard: and it ſeems God would be like his nature in this, who cometh not in the acclamation of a tempeſt, but *in a ſtill and ſoft voyce*, whereas by a curſed oppoſition, the *devill is the roaring Lyon*: But without the pardon of a metaphor, we have a more obvious inſtruction in man, where action and language by a common repugnancie, ſeem not more to teach modeſty, then enforce it: If you wil beleive the criticiſm of Poets, though not the ſtory, it was the character of *Virgil* upon *Drances*, that he was *melior lingua, ſed frigida bello dextra*, a perſon of a voluble tongue, but of dull performance; And *Ajax* in the *Metamorphoſis*, aſſuming to himſelf the praiſe of honourable exploits, could afford *Uliſſes* that other of language, *Quantumque ego marte feroci, inque acie valeo, tantum valet iſte loquendo*: Or if a more

Job. 40. 15. 23. Chap. 41. 14. 19. 1 King. 19 11. 12. 1 Pet. 5. 8.

Ænead. lib. 11.

Metam. lib. 13.

Catholick instance will better content your observation, the mightiest Monarchy hath bequeathed you an example: In the time of *Rome's* braveſt adventures, (as *Paſchalius* defines it) under the politick emulation of Conſuls, what rudeneſſe of ſpeech accompanied thoſe noble atchievements? *Homines tacebant, quia rès loquebantur*; whereas *Greece*, that ſcarce earnd an hiſtorian, in the plenty of language exceeded all nations, and had this property of children, to be as buſie in prating, as feeble in action; or without the trouble of chivalrie, you may take notice of a more ſutable inſtance in arts and ſciences, where you may perceive the profoundeſt truth attended with the courſeſt expreſſion, and the moſt flouriſhing eloquence coming neareſt to fiction; witneſſe our Logick and Metaphyſicks, that to explain their niceſt notions, borrow almoſt a canting dialect, and by a barbarous ſubtilty of terms at once purchaſe our laughter and apprehenſion; And you may no leſſe obſerve in divine Scripture, how the loftieſt myſteries are diſguiſed in a reverend ſimplicity, and the moſt ſolemn buſineſſes of Religion performed in the ſecrecy of a Sanctuary, whence perchance the Nations, by an apiſh devotion, ſo muffled their ſuperſtitious ceremonies, *Solo ſecreto venerandas*; that what they wanted in reall Majeſty, they might make up in a myſtical ſilence. But if you will ſave this labour by a more familiar inſtruction, return we to our ſelves, and S. *James* out of our own mouthes will inform us, that the leaſt part of our ſelves gives the loudeſt report; *The tongue is a little member, and boaſteth great things;*

Paſch de opt. genere elocut.

Verulam præf. in Org. novum.

Tertullian adv Valentin.

Jam. 3. 5.

This

This is the instrument of glory, and is so interest in the quality it expresseth, that in the Original it is taken for it, *Cavod* signifying both glory, and the tongue (by the authority of no lesse Rabbines then *Iacob* and *David*,) as thereby intimating, that the chiefest glory of man is in his tongue. If the soul be puffed up with haughtinesse, it is the *tongue* that *speaketh proud things*, and when the thoughts are conspiring in a mutinie, and close rebellion, at last they burst out, *With our tongue we will prevaile, who is Lord over us?* Neither do we find it more forward in their fault, then peculiar in their punishment; when proud *Nimrod* by the madnesse of ambition thought to reach heaven by his tower of *Babel*, the confusion of tongues was his punishment, that wherein he had before so vainly domineered, he should not now be understood; and the damned *Rich man* in the Gospel, as if his tongue had been chief actor of his arrogancy, complaineth most of that in the punishment. *Send Lazarus to coole my tongue, for I am tormented in this flame*; And justly may it be tormented in hell, that did so torment others here on earth; you will easily admit the congruity of the judgement: if you consider how we are tortured with any mans boasting, and if we cannot almost with the same patience endure our own reproaches, as anothers selfe praises; σφάττει με, cries their fellow in *Menander*; he kills me with bragging, ἀπὸ γίνομαι, I grow lean in his company; And yet it is not altogether unpunished in the very offence, whilest we argue every man is most defective in that vertue, which he most

Quod hominis dignitas & excellentia nulla alia re magis cognoscitur quàm oratione Pet. Martyr 2. pag. 4.

Gen. 49. 6. Psal. 30. 12 & 108. 1, Psal. 12. 3. V. 4. Gen. 10. 9. & 11. 4.

Quoniam dominatio imperantis in lingua est, ibi damnata est superbia, ut non intelligeretur jubens homini, qui noluit intelligere, ut obediret Deo jubenti. Aug. de civ. lib. 16. cap. 4.

Luk. 16 24. *Greg. Moral. lib. 1. Citatus à Plutarcho.*

attributeth to himself: and as *Plutarch* speaks out of *Demosthenes*, ὑπὲρ δοκεῖν εἶναι τοιούτῳ, come away onely more incredulous of that worth, of which any man reporteth himself the owner. Even truth it self could not be beleeved in giving a testimony of it self; If thou bear *witnesse of thy self, thy witness is not true*; which though it were blasphemy to his divinity, yet as he was masked in man, it might seem onely a churlish discretion; and therefore to one that upon the taking of an injury, insultingly demanded, if he did not now think him a Philosopher; it was justly replyed, *Intellexeram si tacuisses*; I had so thought, if thou hadst said nothing: his saying so, said he was not so; Ὁ φρόνιμος ἀνὴρ κρύπτει θησαυρὸν καὶ ἀρετῆς πόνον, said the reverend Monk *Antiochus*; The prudent man concealeth his riches and vertuous labours, and like *Moses*, putteth a veile on his shining graces, as it were blushing at his good deeds, and afraid to hear of them; τὴν μέλισσαν μιμεῖται, imitates the Bee; that what she extracteth from flowers abroad, carrieth home with her into her hive, and maketh honey within; is offended at nothing more then smoke, which is the least hieroglyfick of human fame; (and it is to be feared, that those who live upon this ayre, like those *Astomi* the mouth-lesse people in *Solinus*, have no mouthes too, in the praises of God) Our Saviours caution was not in vain: *When thou doest thine almes, do not sound a trumpet before thee, as the Hypocrites do*; *Talis eleemosyna hostilis est*: to seek the glory of men by almsgiving, is to make war with God for his glory: his prerogative royal,

Joh. 8. 13.

Boet. de cons. lib. 2.

In Bibliotheca patr.

Solini polyhist. cap. 55.

Mat. 6 2.

Chrysologus.

byall, which he that is afraid to do, muſt do
hat which is hard to be done, that is, be ſo far
om proclaiming his charity, that he muſt not Verſe 3.
know it himſelf; the *left hand muſt not know what*
he right hand doth: But to do it therefore that
others may know it, we may note the danger
hereof by the penalty, denounced from the
mouth of Chriſt againſt theſe, (a) *Animalia gla-* (a) Tertul.
ria; Verily I ſay unto you, they have their reward:
which is no more but a blaſt of vain praiſe, and
when they have this, they have no more for
ever to receive, or look for beſides: it is their
laſt reward, their final recompence: ſo bad a
bargain do they make to ſell their good deeds
at ſo cheap a market, and for the light breath
of worldly praiſe, *which is but for a moment*, to
deprive themſelves of a far more *exceeding and*
eternal weight of glory. 2 Cor. 4. 17

No queſtion, our Apoſtle was well acquainted with theſe and the like ill conſequences of boaſting, that made him ſo backward in the attempt, & yet he had in himſelf the true foundation & ſubſtance of glory: he was called to his miniſtery by a new Ordination; *not of men, nor by* Gal. 1. 1.
men, but by Jeſus Chriſt: and by him not being in the dayes of his fleſh, when the reſt were called, but in the full Majeſty of his glory: vouchſafing them, as to be the Preacher unto his converſion by an audible voice from heaven; ſo to be the *Great Biſhop* to ordain him 1 Pet. 2. 25
a Preacher, and an Apoſtle, a teacher of the Gen- 1 Tim. 2. 7.
tiles: and that no ſolemnity might be wanting here, inſtead of a white robe, he is inveſted Acts 9. 3.
with *a ſhining light*: he *was caught up to Para-* 2 Cor. 12. 4
diſe in the time of his mortality, to be an eye-

witneſs

witnes of the heavenly *Canaan*; *of the inheritance of the Saints in light*, and obtained alone after Christ, the authority of coming down from heaven; he was more learned then all the Apostles: what depth and sublimity in his writings? what force and efficacy in his perswasions, where every line is an argument, every sentence a victory? And to make up his preheminence, if we beleeve *Tertullian*, he wanted not a prediction of the holy Ghost, in that prophetick blessing of dying *Jacob* to his youngest son, *Benjamin shall ravin as a wolfe, in the morning he shall devour the prey, and at night he shall divide the spoyle*; *Paul* was of the tribe of *Benjamin*, in the morning, the forepart of his age, worrying and devouring the flock of Christ, persecuting the Church; in the evening, the declension of his life, dividing the word, a *Doctor of the Nations*. And moreover, he was challenged to give an account of himselfe by the false Apostles, which might not more encourage his boasting then excuse it. Then besides too, the *Corinthians* who more regarded their reputation then their edifying, must have something to *glory of in his behalf*, for the outward appearance; so as now to hold his peace would be a scandal unto his profession, and be interpreted not so much modesty as guiltiness: Lastly, God was the Author of his singular endowments, and not to acknowledge them to his glory were a kind of sacriledge, a crime little lesse then to deny them; And yet all this would scarce rack our Apostle into the commending of

Colos. 1. 12.

Videmus quanta majestas in ejus scriptis extet, quanta altitudo emineat, quantum pondus subsit, quanta vis se præferat; fulmina denique sunt, non verba. Calvin in 2 Cor. 11. 6.

Adv. Marcion. lib. 5.

Gen. 49. 27

1 Tim. 2. 7

Chap. 5. 12

himself, although it were now so main a
rt of his function; Peradventure, the *thorn*
his flesh, was that which so awed him with
e remembrance; *the messenger of Satan that*
s sent to buffet him, *lest he should be exalted out*
measure; vain glory was the last of his sinful
emies, that was to be destroyed; and which
ter so many victories over the world and the
sh, nay after the triumph over death and the
ave, remained yet behind to be encountered;
nd so doubtful was the contention with this
n, that had he not been beaten, he had not
onquered. *Cupido gloriæ etiam sapienti novissima*
uitur; it is the last affection that even a wise
hans layes aside; and therefore *Plato* fitly stiles
, τελευταῖον χιτῶνα ἡ ψυχὴ πέφυκεν ἀποθέσθαι,
he last garment which the soul putteth off, or as
harron no lesse fitly renders it, *chemise de l'ame*,
he skirt of the soule, which like that of *Nessus*
equeathed to *Hercules*, is hardly pulled off,
ill it fire and consume us; *Calor est omnis affe-*
tus, sayes the knotty Father in his riddle *de*
allio, every passion is a kind of heat; but when
t is once fanned, or kindled into affectation, it
breaketh forth into the flame of glory; eve-
y passion is violent, intractable to reason, but
his by a certain excellency and soveraignty in
mischief, overmasters these passions, and pos-
sesseth the Monarchy in man. Even conque-
rours themselves that left nothing to be sub-
dued, were *solâ gloriâ minores*, captives to am-
bition, and the greatest conquerors, the grea-
test slaves: like an imperious wife to some im-
potent great man, nothing can be done with-
out her consent, and the miserable husband
cannot

Chap 12.7. *O venenum quod non curatur nisi veneno! ô antidotum, quasi quod de serpente conficitur! &c. Aug. de verb. Ap. Ser. 3. Dicerat tot pericula tormenta, & alia mala, nec dum tamen subigerat penitus superbiam: imò adeò anceps illi certamen restabat, ut vincere non posset nisi colaphis cæsus* Galv. *Tacit. hist. lib. 4. vid. Lipsii notæ Char. de sagess. lib. 1. cap. 20. Tertul. de pallio rem cum in affectationem flabellatur, jam de incēdio gloriæ ardor est.*

cannot choose but obey her, how unreasonable soever; ἐν πάντι γὰρ ἐπιτεδεύματι περυφίσταται, as *Antiochus* elegantly desciphers it; it beleaguers and undermines all our actions, our words, our intentions; if it cannot allure us, διὰ τιμῆς ἐπαραι, by the proffer of honours, it far more prides us in contemning them, by a snew of equanimity, and taking pleasure in the repulse; if not to flaunt it in the vanity of gorgeous apparel, it sets upon us by neglecting it; if not to flourish in eloquence, it makes us proud of saying nothing, by conceiving our selves wise in that silence, ἐπὶ μὲν τῶν ἄλλων παθῶν, &c. In other sins and perturbations, we apply our selves to convenient remedies; we fast, we grieve, we pray against them: But here we are contented to be deluded, and tickled to our destruction, and like those that have eaten the *Sardonick* herb, even hang our selves a dying: Nay oft times those very devotions of fasting and prayer, become the fuel of this mischief, and like wholesome cordials to some venemous creatures, are converted into the nature of its poysonous constitution: Against such a perillous and intruding evill, who can be warie enough; *vix cavet cum etiam cavet*, the nicest caution may be overtaken. And yet see the prudent industry of our Apostle, who having formerly smarted for this fault, was acquainted with the danger, and labours to avoid it: like a mindful Pilot, that having once split his vessel on some unknown rock, from the doctrine of his losses hath learned so much experience, as to prevent it in a second passage: So our Apostle being forced to commend himself;

Bilblioth patrum: hom. de van glor.

Herba Sardinea si edulio fuerit, vescentibus nervos contrahit, rictu ora diducit, ut qui mortem appetunt veluti ridentium facie intereant. Solini poly. hist. cap. 10 Salvian. de Gub. lib 7. Plautus.

lf, rather then that commendation ſhall ex- 1
t him into a vain conceit of himſelf, by a
ertuous uſe of neceſſity, he will abaſe himſelf in
is boaſting; he will not begin without many
refaces of befooling himſelf, and if he do, it
all be but μικρόν τι, but a a little while; as Chap. 11.
hough he aſſumed another mans perſon, and 16.
ould ſtraightway lay it aſide: and when he
oes, it ſhall be in his infirmities, where his ve-
glorying is humility: If I muſt needs glory, I
ill glory, &c.

THe ſhame of the worldling is the grace of *Second Part.*
a Chriſtian, and what the natural man
offes at as fooliſhneſſe, the beleever wiſely
dores: *Non pudet quia pudendum eſt*, was the
ious obſtinacy of *Tertullian*, to account the
hiefeſt glory in that which the world deri-
ed, when the Apoſtles are beaten before the
ouncel, as if the puniſhment had been their Acts 5.40.
licity, by a new maxime of their Maſter, they
eparted glad of their ſuffering, eſteeming
honour ſufficient for their rejoycing, that Verſe 41.
ey were counted worthy to ſuffer ſhame for
is Name. Me thinks here the hardy Stoick
ight almoſt perſwade you he were a Chriſti-
n, and with leſſe wonder be beleeved, that he
happy in his torments; were but his conſci-
nce as good as his patience, and did he not
eem more without reaſon, then paſſion;
nd yet if you look more nearly into him, you
hall find that courage of his rather a reſoluti-
n, then practice, and not ſo much his exerciſe,
s his ſtudy; and you ſhall find *Paul* as far ex-
eed him in the agony of his ſufferings, as in
the

Chap. 11. verse 27. the purpose and intention; *hunger, cold, thirst, nakedness, labours, watching*; these are the arguments of his Philosophy, and he maintains the truth of his profession, not so much by disputing as suffering. So as if he *deserved not to be called an Apostle, because he persecuted the Church of God*: by the preheminence of his affliction he deserved chiefly to be called an Apostle as being thus persecuted for the Church; was the cognizance Christ set on his disciples that they should *be hated for his name*; and without this, they could not obtain his signal blessing on the Mount; even that which is presented with the greatest emphasis: *Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evill against you falsely for my sake; rejoyce, and be exceeding glad, for great is your reward in heaven*: Insomuch, the false Apostles by opposing and traducing him, unwittingly fulfilled the prophecy of our Saviour, and became themselves the arguments of his true Apostleship, and yet give them leave to wonder at this strange induction; That he should prove the dignity of his calling by mustring up his disgraces, and vindicate his reputation by laying on greater aspersions; such a circle of calamities who would not rather interpret the brands of an offender, then the marks of an innocent? and ascribe his escape (rather then delivery) not so much to the divine protection, as the infelicity of perishing? If to be rescued from such desperate hazards, should be an evidence of his integrity; why not rather of his guiltiness to have so often incurred them? Each flouting

1 Cor. 15. 9

Matth. 5. 11, 12.

Pagan at least will tell him, he discredits his God to make miseries the reward of devotion, and the guardon of Religion to be only more then ordinarily wretched; what reserves he for his vengeance, that does this in his mercy? what for his enemies, if thus to his friends? he either cannot, or will not succour them; and therefore impotent, or unjust. But the afflictions of the righteous in all ages of the world, convince this stale Atheism, & by the custom of their sufferings, have now made it a doctrin to be good, & unfortunate, so as it might well appear by this character, that he was Gods beloved, to be thus persecuted, and reviled, τὸ γὰρ θεῖον ὑπολαμβάνει βοηθεῖν τοῖς ἀδικουμένοις, says the great Philosopher; the divine Majesty is wont to befriend, & favour those that suffer injuries. Nor doth he evermore exalt his saving mercy, then by the humility of his compassion, in relieving the distressed: witnesse his own so many promises of deliverance in troubles; and never any so eminently accomplished, at the expence of so many miracles: And might not *Paul* glory in those infirmities that were supported by omnipotence? That so weak a vessel, so cracked and bruised with afflictions, should thus valiantly hold out against all the encounters of adversity? who could be so impious as not to acknowledge the assistance of a deity? who so frigid as to expect other proofs of his innocence beyond his life? *Inter tot pericula non servassent eum dii, nisi sibi servassent:* The heathens could construe such strange deliverances to be the immediate work of a deity; One of their own poets did intimate no less, when bringing Æneas

Ecce pars vestrum & major & melior ut dicitis, egetis, algetis, opere, fame, laboratis, & Deus patitur, dissimulat, non vult, aut non potest opitulari suis. Ita aut invalidus, aut iniquus est. Min. Fel. Octav.

Aristot. rhet. lib. 2 cap. 7.

Seneca.

Virgil. Ænead. lib. 1.

neas into a tempeſt, he could not deliver hi
without raiſing a god, *Neptune* muſt appe
and gravely checks the rude winds into
civil ſubmiſſion: But if you will ſee a dang
indeed, beyond the fiction of a Poet. Behol
our Apoſtle in that navigation, exactly pou
Acts 27.9. trayed by an Evangeliſt; *Acts 27. When t*
time of failing was already paſt, and the S
lightned of her burthens, had now as it we
licence to be outragious; Their firſt lanchin
forth was in deſpaire, the winds were contr
V.14. ry; and *tempeſtuous Euroclydon* by the order
that ſeaſon, had the tyranny of thoſe unru
dominions; unto whoſe uſurping violence, t
V.15. Pilot is forced to ſurrender his office, and loſ
ing his art in aſtoniſhment, commits all to t
mercileſſe billowes; The companions of th
V.42. voyage were a great part of the calamity, *ſo*
diers and priſoners; No place of doubting he
was left, ſave in the variety of periſhing; eith
to be ſplit on the rocks, or ingulphed in t
V.17. *quick-ſands*. Their onely refuge was to und
V.18. themſelves, by *lightning* the Ship of her lading
ſo as they left nothing to becaſt away but them
ſelves; Their munition too being now grow
V.19. dangerous, and their *tackling* only able to pro
them, in being throwen away. And yet the
did but begin to be loſt in the dammage
V.20. their goods; for πᾶσα ἐλπὶς (ſayes the divi
Exod 10. 21. Hiſtorian) *all hope* of their ſafety *was taken awa*
Onely a three dayes darkneſſe was enough fo
the ſeventh plague of *Egypt*, which though th
V.20. leaſt of theſe evils, is exceeded here too; *No Su*
or ſtar in many dayes appearing, nor affording th
lamentable comfort, to know the place of the
periſhin

perishing: To paint out the perill in its lively extremity, the Marriners were afraid, those eaguers with death, and play-fellowes with anger; and *under colour of casting Anchor*, would have stole away in the boat: All this while too, that they might not only be afraid, ney tormented their bodies with a *fourteen ayes* abstinence, as if in the expectance of eath, they had forgotten to live. In the mid- le of this extremity, our Apostle dares pro- hesie a deliverance; but see how it is accom- lished: Their safety must be contrived by a ipwrack, and the breaking of their vessel by a icky disaster, is the only method of their cape; for *on boards, and broken pieces of the ip, they escaped all safe to land:* And who can eny now that *Paul* is Gods charge, to whom ine it self becomes a preservation! Had he emained unshaken in prosperity, how had he nown, or the world by him, the mystery of he divine protection? which appeares not so leanly in a setled tranquility, as when we re pressed out of measure, and despaire even f life: Then is the time for him, with whom ll things are possible to work a deliverance be- tting himself, that he alone may have the lory. And to this end, you may please to bserve, how the Father Almighty taketh plea- re in the infirmities of his children, and hum- leth his Majesty to the safeguard of those that re most destitute of meaner succour. *When my ather and mother forsake me* (sayes the Psal- nist) *then the Lord careth for me:* as if he stay- d for that opportunity of defection, to endear he favour of his adoption: so in the minority

Verse 30.

Verse 33.

Verse 22.

Verse 41.

Verse 44.

Quis neget diis cura esse, propter quem fuit innocens, ruina? Martial.

2 Cor. 1.

Psal. 27. 10

of *Abrahams* posterity, he was familiar with his people, *when* Israel *was a child, then I loved him*. *Hos.* 11. 7. But being multiplied & grown numerous, he withdrew his presence from them. So in the infant state of the Gospel, miracles, visions, and revelations, maintained a commerce between heaven and earth, whereas in the elder time, as wealth and worldly pomp increased, those gifts and graces discontinued. Psal. 147. 9 So the *young ravens*, and *the hungry* are filled with the riches of his bounty, when *the rich* Luke 1. 53 (like *Midas* with his golden penury) *are sent empty away*. But if you will awhile attend the greatest workeman in the meanest of his works; with delightful wonder you may behold him, *Maximum in minimis* no where more admirable then in things of the smallest moment, and oft times lodging rare endowments in the most despicable creatures; as if from the very contempt of their littleness, he would increase our admiration; For instances, the Scripture will readily furnish us, that one place alone in the *Proverbs* will do it, Ch. 30. where the Prov. 30. 24. wise man tells us, *There be four things which be little upon earth, but they are exceeding wise*; so wise in the judgement of *Tertullian*, that he chooseth some of them to confound the proud wisdom of man, daring him to imitate, if he can, *Apum ædificia, formicæ stabula, aranea telas, bombycis stamina*, the architecture of the Bee, the granary of the emet, the lawn of the spider, the loom of the silk-worm;

Minutiora quæ maximus artifex de industria ingeniis aut viribus ampliavit, sic magnitud. in mediocritate probari docens quemadm. virtutem in infirmitate. Tertul. lib. 1. adv. Marc.

In his tam parvis atque, tam nullis, quo ratio? quanta vis? quam inextricabilis perfectio? Galin. lib. 11, cap. 2.

silk-worm; whose curious industry may catechise any (not worse then an Infidel) to give God the glory of such perfections shining in his darkest creatures: But farther yet, you may behold them not onely the objects of his bountie and wisdom, but the instruments also of his power, and justice; when to plant the *Israelites* in *Canaan*, he provides them an armie of Hornets to marshall their way; and proud *Pharaoh* in his own dominions acknowledgeth an overthrow from lice and frogs: The Oxe goad, and the jaw bone are exalted into the activity of a conquest, and but the sound of the Rams-horns is engine enough to call down the walls of *Jericho*: So the scorn of man can triumph over man to the glory of God, and the vilest creature armed with the divine justice, becomes the revenger of humane rebellion. Thus hath *God chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, yea and things which are not to bring to nought things that are; that no flesh should glory in his presence.* So when he would make use of fit messengers to declare his will, it became his omnipotence to make choice of the most unlikely Agents: to *put his treasure in earthen vessels, that the excellency of the power might be of God, and not of them.* Slow tongued *Moses*, rude *Amos*, simple *Peter*; unto these he vouchsafes his presence, conference, revelations, and makes them fit for employment, by employing them; lest more fashionable undertakers might rob him of his glory, by fixing the peoples eye no higher then their

Exod. 23. 28.

Exod. 8.

Josh. 6. 20.

1 Cor. 2. 27, 28.

Verse 29.

2 Cor 4. 7.

own worthineſſe: Of which danger we have a double example in S. *Paul*, who on a little more then ordinary manifeſtation of his vertues among the *Barbarians*, was twice miſtaken
Acts 28. 4 for a God. Once at *Melita*, for not falling down dead at the viper, as though to outlive the ſting of that Serpent, he muſt needs be im-
Acts 14. 11. mortal; And before that at *Lyſtra*, where his eloquence accuſed him into Mercury; and having eaſily perſwaded them he was a God, could ſcarce make them to beleeve he was a man: but their zealous idolatry will needs abuſe him with ſacrifice. And he knew how dangerous it was, to rivall with the Almighty in glory, by accepting that horrible courteſie. It
Acts 12. 22 was the flattery of others, that made *Herod* guilty of blaſphemie, in that overſtrained complement, (*The voice of a God, and not of a man*) and yet he is fain to recant it himſelf by dying:
Verſe 23. the *wormes* by a mortal demonſtration ſoon confute his divinity, and without the help of a Surgeon, preſent him an unfeigned skeleton before the eyes of his kind murtherers: So that you ſee this outward baſeneſſe and infirmity was neceſſary in our Apoſtle, to raiſe the conceits of his beholders unto the true Authour of his miracles. But though God magnify his power in the weakneſs of his creatures, would you beleeve that he ſhould practiſe this ſtrange myſtery on himſelf, and that he ſhould magnify his power by his own infirmity? And yet behold the eternal Son of God effecting the wonder of
Phil. 2. 7. our redemption *in the form of a ſervant*, and triumphing over Satan in the infirmities of our
Rom. 8. 3. nature, aſſuming the *likeneſs of our ſinful fleſh*,

that

that he might condemn *ſin in the fleſh*, and by *taſting* of death himſelf, ſwallowing *up death in victory*. And might not *Paul* glory in his infirmities, that were enabled by the ſufferings of his Saviour? To be like great perſonages even in miſeries is a graceful adverſity. How proud is the ſouldier of that wound that reſembleth him with his General? almoſt thanking his misfortune for advancing him to ſo worthy a danger: And can he leſſe exult in his ſufferings, that *bears in his body the marks of the Lord Jeſus*? Beſides, it may ſeem too that God himſelf alloweth this honeſt oſtentation in his ſervants; when by the conſent of Schoolmen, all the Martyrs ſhall appear in the Church triumphant, bearing the ſignes of their Chriſtian wounds about them, as if ſo many ſpeaking teſtimonies of their godly courage, that what here they endured in behalf of their Saviour, may be there an addition to their glory: And how eminently ſhall his body then gliſter with skarres, that left here no place for a new wound? that by a valiant emulation did not ſo much imitate, as repeat our Saviours ſufferings, ! *In ſtoning, in whipping, in watching, in faſting, in perils of his own nation, in perils among the Gentiles, in perils in the City, in perils in the wilderneſs*; in being haled from one Magiſtrate to another, from *Lyſias* the chief Captain to *Felix the Governour*, from *Feſtus* to *Ceſar*: in being falſely accuſed, and pronounced innocent by his Judges: nay to make up the reſemblance, he wanted not a blow from the High-Prieſt, nor an *Ecce homo*! behold the man: ſo as he may be well applauded with

Heb. 8. 9. 1 Cor. 15. 54.

Eo de honeſtamento corporis maximè lætatur: ut de Sertor. Saluſt.

Gal. 6. 17.

Verſe 25.

Acts 23. 26 25. 12

Salvian de Gub. Libe 3. that elogie of *Salvian*, *Singularis Domini præclarus imitator*? An excellent disciple of a singular Master; that walking in the steps of his leader, hath made him plainer as it were, and more significant by his footing: and may well bespeak your imitation, as he did sometimes the *Corinthians*; *Be ye followers of me, even as I also am of Christ*: By the example of his sufferings, we are summoned to a warfare, and who would refuse to follow his Captain in that way, which he hath traced out by his own blood! Our fighting is suffering, and who is so weak but can do this! nay weakness is our onely strength, for when we *are weak*, then *are we strong*: The mind is more able to endure the encounter, when its domestick enemy the flesh, is brought into subjection; and by the discipline of a strict life, is taught more readilie to obey her injunctions. In bodily diseases when the sickness is in its vigour, τῇ λεπτοτάτῃ διαίτῃ ἀναγκαῖον χρῆσθαι, saith the great Physitian, a sparing diet is mainly requisite, that the strength of nature may be wholly employed on the maladie; and it is no less important in the conflicts of the soul, which becomes more vigorous by abstinence, as thereby uniting her forces, and refining her self from the earthly contagion. Αὕτη γὰρ ἡ λάμπρα νίκη (saith St. *Chrysost.*) This is a resplendent victorie, this is the triumph of the Church, thus the devill is vanquished whilest we are afflicted, and takes the foile by our miseries: by our fasting he is made hungrie, by our thirst he faints: chased he is by our persecution, and disarmed by our nakedness. Thus is the Lord of Hosts pleased

1 Cor. 11. 1 *Application* Chap. 12. 10. *Aphor. Hippocr.* *Chrysost.*

to

to fight his battel by our infirmities: and from the victorie of our ſufferings to erect a trophie to his glory. Even ſo Lord! evermore arm us with thy ſelf againſt all aſſaults of ſin and Satan, that by the power of thy Croſs and Paſſion, we may advance thy glorie here, againſt the kingdom of darkneſſe; untill by the power of thy reſurrection, we ſhall be advanced to thy Kingdom of glorie: For thine is the Kingdom, the Power, and the Glorie, for ever, AMEN.

SERM. II.

Joh. 12. 42.

Nevertheleſs among the chief rulers alſo, many be-lieved on him; but becauſe of the Phariſees, they did not confeſſe him, leſt they ſhould be put out of the Synagogue.

NOthing is more incredible to the depraved nature of man, then the myſteries of his ſalvation: He could eaſily beleeve the father of lies in the plot of his captivity, but can hardly beleeve the God of truth in the counſel of his deliverance: To perſwade ſo ſtrange a conceipt, the Almighty muſt take paines with his creatures; and that word which onely ſpake mans creation, muſt himſelf be-
Luke 18.8 come man to preach his Redemption: But *ſhall the Sonne of man find faith on the earth?* behold
Joh. 1.11. the barbarouſneſſe of infidelity! *He came unto his own, and his own received him not:* and yet the main buſineſs of his doctrine, was to exhort a beleefe, and that doctrine canonized with miracles, the infallible teſtimonies of a deity: ſuch miracles as were not ſo much the labour, as the property and emanation of his perſon;

rſon, not were wrought by the diſpenſation of greater power, but by his own vertue and authority, which was common to the fellowſhip of the Trinity, in which he was not the inſtrument but the partner, and differed from his Father not in power, but in the order of working: which the devils by a ſharper Philoſophy perceived to be above the contrivance of nature, and as if by preaching the Goſpel of our Saviour, they would condemn the ſtupid Jewes, ſurp S. *Peters* very confeſſion; *Thou art Chriſt the Son of the living God.* But this degenerating rock of *Abraham*, children of his fleſh, Not his faith, in a Sceptick madneſs, will neither credit their ears in the words of our Saviour, nor their eyes in his mighty deeds: which *Iſaiah* in a prophetick rapture foreſaw and wondred at; *Who will beleeve our report, and to whom is the arm of the Lord revealed?* where, had they not bin puniſhed with dulneſſe, the prediction of their unbelief might have taught them to believe the *Meſſiah*; their unbeleef being there foretold as a token of the preſent *Meſſiah*; But their voluntary obſtinacy, that refuſed to apprehend their Redeemer; by the congruity of Gods juſtice, ſuffers the neceſſity of ſo untoward a refuſal, the perverſeneſſe of their underſtanding is revenged with the impoſſibility of underſtanding: whileſt (as I may have leave to ſpeak) by an admirable impoſture of the divine judgement, the light of the world appeares darkneſſe to their ſoules; the bread of life

Zanch. de trib. Elohim. l. 3 c. 3

Vid. Iud. vrv. in 9. de Civ. Dei. cap. 21.

Matth. 16. 16.

Iſai. 53. 1.

Etiam hoc eorum voluntatem meruiſſe reſpondeo; ſic enim eo excœcat, ſic obdurat, Deus deferendo, quod occulto judicio facere poteſt, iniquo non poteſt. Auguſtin: in v. 40. Accidentale eſt verbo Dei quod homines excœcat; verum id hominum malitiæ imputandum eſt, quæ vitam convertit in mortem. Calvin. in eundem loc.

life yeelds the savour of death, and the rock o
salvation becomes a stumbling-stone to thei
ruine: Nevertheless all were not tainted wit
senseless contagion, but many exempted
whose rare preservation might publish at once
the power and compassion of their Redeemer
being not only those of the vulgar rout, which
out of a customary lightness are apt to em
brace any uncouth novelty, but men of a dee
per reach and capacity, the politick and re
served nobility, whose faith was as wonderfu
as the others incredulitie: Among the chie
rulers also, many beleeved on him.

Part. 1. WEl might the Evangelist imploy this em
phatical rhetorick, to expresse so strange
Joh. 32.9. an occurrent. *Great men are not alwayes wise*, but
less usually religious; the pomp and splendour o
their estates, being incompliable with the hu
Joh. 7.48. mility and retiredness of devotion. *Have any
of the rulers or of the pharisees beleeved on him?* was
the insolent demand of the Pharisees; accoun
ting such rudeness and weakness of judgement,
only besetting the ignorant people: Neither
hath any age been so happy as to contradict
this wretched position; as it is easie to observe
through the whole course of the Gospel, where
baseness and poverty are so much the portion
of christian professours, that the Apostle takes
Jam. 2.5. Mat. 11.26. 2 Sam. 1. 21. vid Bernard Super Cant. serm. 54. Psal. 104. 10. it for granted; *Hath not God chosen the poor of this
world, rich in faith, and heires of the Kingdom?
even so, it seemed good in his sight, to hide those
things from the wise & prudent, & to reveal them un
to babes:* to leave the proud like the *Mountains of
Gibeon*, without any *dew or rain upon them*; and to
send *his springs into the valleyes*, to fill the low-

ly

with his blessings. Thus, we find the simple
pherds early visited by the day-spring from
high, *The Glory of the Lord shone round about*
em, as it were the morning beams of the Son Luke 2. 9.
righteousnes; and straightway they in a
ous gratitude make the report as large as
eir joy, rejoycing others, as the Angel did
em, with the good tidings of a Saviour;
hereas *Herod* the King, vainly fearing a rival *Dum temporalis regni emulatur angustias, æterni Regis ortū molitur extinguere Chrysol. serm.* 152.
his temporal Kingdom, with furious subtilty
tempts to assassinate the King eternal, at his
rst appearing in flesh: and how earnest-
he intended it, the bleeding innocents are so
many witnesses; whose lives must be sacrificed
o the rage of a tyrant, because they are neare
n age and voisinage to Christ. To hold on the
arallel, we finde on the one side, the despised Mar. 2. 16.
eople flowing to Christ from every quarter, Chap. 7. 47
Galileans, *Samaritans*, *Publicans*, *Fishermen*; Luke 15. 1 Mar. 12.
uch are the men that *hear him gladly*, cry up 37.
his miracles, admire his doctrine, celebrate his Luke 13. 7
riumph with solemn procession; when on the Joh. 7. 40.
other side οἱ ἄρχοντες, the rulers are plotting Mat. 15. 31 V. 12. & 18
together against the Lord, and against his anointed, Psal. 2. 2.
rejecting the counsell of God against themselves, and Luke 7. 30
hindring others that would embrace it: not
suffering so much as the little children to *cry* Mat. 21. 15
Hosannah in the temple, although the *stones* Luke 19.
were ready to proclaim him, having given such 40.
evident proof of his God-head, in the raising
of *Lazarus* from the dead; a miracle so fully
miraculous, as might have even softned hearts
of stone, and did no less wonders in many of *Vel lapidea corda molire debuerat. Cal.*
the inferiour rank; whom of stones raised
up children to *Abraham*: but yet is so farre
from

from converting these Rulers, that this alon
doth exasperate their utmost fury: so that no
wholly losing their patience, they cannot ex
Chap 11. pect his doing any more good works, to defe
47.53. his passion; but from that day forth take coun
sell together, how they may act the most hor
rid wickeness with the greatest solemnity. O
the desperate madness of hardened impiety
that emboldeneth poor flesh to confront th
Almighty, in the most signal acts of his power
so little regarding the power of his wrath, as no
fearing to provoke it by the murther of an in
nocent person. But carnal policy startles at no
thing that may promote her worldly interests
and is not ashamed to professe it, in the fac
Chap. 11. of a Councel, where *Caiaphas* the President
50. clearly resolves it; That the peace of a Nation
is cheaply purchased by one mans destruction
be he never so righteous; it matters not, that
if the Common-wealth cannot otherwise be
preserved. And in order hereunto, the life o
Lazarus is put to the vote too, *because that by*
Chap. 12. *reason of him, many of the Iewes went away and be-*
8 11. *leeved on Iesus.* Unhappy *Lazarus*! that having
Ωιτον ἀ escaped one death already, is now in danger
λυξε χ᾽ ἐν of another from the Rulers; and for no other
φύγεν ἀς fault, but that he received the benefit of living
χἰρῆας. again by a miracle: which, how it sped with
Mondus. him, as we cannot learn; so for Christ, as sure
we are, the conspiracie ripened into execution
wherein we find the Rulers still, are the prin-
cipal agents; as if by the priviledge of their au-
thority, claiming the precedencie in so tran-
scendent a wickedness; And that they might
more then crucifie him, they aggravate his tor-
ments

ents with ridiculous blasphemy; *If he be the* Mat. 27. 42
ing of Israel, let him now come down from the
oss, and we will beleeve him; as if their envi-
us dispositions suspecting the benefit of their
uelty, would hinder the redemption of man-
nd by his blood, and could only beleeve on
im, when they have made him no Saviour:
nd yet if their charity can with patience be-
old them after so odious a fact, you shall find
eir constant malice tormenting him after
ath, with barbarous indignities. They de-
me him to *Pilate* by the term of *Deceiver*, as if
s miracles were but so much imposture, to
elude the people; They secure his Sepulcher
ith *double munition, impiously suggesting
eir own absurd phancie of his being *stollen a-*
way, thereby to discredit his professed doctrine
rising from death: The truth whereof how
ey labour to stifle, appears by their practising
ith the souldiers, whom they prompt with
rge mony to *say he was stollen away*, against the
vidence of their own senses. Lastly, to fill up the
easure of their spight; they persecute him a-
esh in his surviving disciples, whom they forbid
ith *threatning and beating, to preach in his name*,
if they feared, lest after the rate of so many
housands as were converted at *Peters* one Ser-
non; themselves should shortly be left alone, as
e monsters of unbeleef. And for such in ef-
ct the Apostle reckons them, where he term-
h the Gospel such a mystery, as *none of the
rinces of this world knew*, that is, none of those
hom the world accounts eminent, either for
isdom, power, or riches, were called to be
artakers of it: But if it be true, that none of

* Sealing the stone, and setting a watch, verse 66. Mat. 28. 12

Acts 4. 17. &c. Chap. 5 40 Chap. 4. 4. 1 Cor. 1. 8

(i.e.) *Eorū qui inter homines vel sapientia, vel opibus, ac potentia cæteris præstant. Beza Anct.*

that

that quality are admitted, how ſhall this of
text be verified; that among the chief Rul
many beleeved? None, and many, are ſu
ἀσύστατα as can no more ſtand together, th
light and darkneſſe; To reconcile this ſeemi
repugnance, we are by many to underſtand, t
ſome greater number of beleevers; then co
be expected from men ſo dignified: As ſu
they were many, though few; if compared
the reſidue of unbeleevers: and thus, it will
no hard matter to accord the Evangeliſt wi
the Apoſtle, who intended not by his neg
tive to exclude all great ones from being co
verts, but onely to imply; that ſo it was for t
greater part, they were generally ſuch no
proficients in the School of Chriſt; that he hol
it no wrong to charge them all with comm
ignorance: So did our Saviour in the like ca
where he ſaith indefinitely, that myſteries a
hidden from the wiſe and prudent, becauſe ſo fe
attain unto them; and ſo the Baptiſt ſpeaki
of Chriſt, ſaith, that *no man received his teſtim
ny*, that is, no man after a ſort, conſidering t
number of thoſe that rejected it: Althou
ſome were known to receive it, and the ne
words evince as much; affirming of him th
hath *received it, that he hath ſet to his ſeal, th
God is true*; And that S. *Paul* had no other m
ing, his words before do clearly manifeſt, wh
he wills the *Corinthians* to *make their calling, th
not many wiſe men after the fleſh, not many migh
and noble, are called*; if not many, then ſome
denies not; or he ſhould have ſpoken contra
to his own experience: The Deputy of *Cypr
Sergius Paulus* the Judge of *Athens*, *Dionyſi*
dive

Piſcator, obſerv. in 1 Cor. 1. 26.

Mat. 11. 25.

Ioh. 3. 32.

1 Cor. 1. 26.

Acts 13. 7.

Acts 17. 34.

vers of the nobler sort at *Beraa*, besides some thers *of Cæsars houshold*; were as so many tro- Phil. 1. 22.
hies of his powerful ministery: But however, ive him leave to complain of the rarity of no- e *Proselytes*, that found among them such ill ccesse of his best endeavours, which in *Felix* e Governour wrought only a trembling in- Acts 24. 25
ead of beleef; that is, no more then is in *de-* Iam. 2. 19.
lls; and from his successor, the *noble Festus* Acts 26. 24
btained the censure of learned madness; and t *almost perswaded the King Agrippa to be a* Ver. 28.
hristian. And yet these may pass for sober In dels; compared to those in the ages following; wit, the *Roman* and *Grecian* Emperours, ho being transported with arrogant mad- ess, practised all the feats of cruelty during eir tyranny, to the suppression of religion, as *onstantine* most justly complains f his ungodly predecessors; the uel Authors of that Decad of ersecutions, which they wrote n such bloody characters; that but to read hem in the Church story is a kind of martyr- om to those that have any bowels of compas- on. And if the justice of time had not canceld ich dismal monuments of impiety, you might e yet more distinctly informed y the wicked industrie of *Domi- ius*; who (as *Lactantius* relateth) eaped up seven volumes contain- ng the salvage edicts of Princes or the punishment of Christi- ns: Since whom, the mightiest Monarchs on earth, by the seducement of Satan and Mahomet, are to this day the more professed

Ἐπὶ τῶν ἰδίων καιρῶν τὸν ἀληθῆ λόγον δίας ῥέφοντες. *Euseb. de vita Constant. lib. 2. cap. 48.*

Domitius de officio proconsulis, libris septem rescripto principum nefario collegit, ut doceret quibus pœnis affici oporteret eos, qui se cultores Dei confiterentur. Lactant. Instit 5. cap. 12.

professed enemies to the Gospel of Christ: ye
have heard enough of this sad truth, the sum
whereof amounts to this; that the Grande
of the world, are commonly least in the King
dom of heaven; which is an hard saying
flesh and blood, and yet no more, then wh
Mat. 19. 24 our Saviour so earnestly pressed, touching th
difficulty of a rich mans entrance into heaven
Verse 25. which did so *exceedingly amaze the disciples*, tha
it put them to enquire of him, *who could be sa
ved* on such terms? But that which he answ
red in that case, may serve as well to resolve
Verse 16. here, that though on mans part, the salvatio
of such amounteth to an impossibility, consid
ring the weakness to resist such strong tem
ptations, yet it is feisible with God, whose grac
is sufficient for them; And his grace is not i
vain, for in all ages many instances are to b
found of Rich and Noble, that were servan
of Christ on earth; and are (we doubt not
Mat. 25. 21 *entered into their Masters joy*. But what if man
stars of that magnitude, seem to come *short*
Rom. 3. 23 *the glory of God*? we are not therefore to questio
Gen. 18. 25. the justice of *the Judge of all the earth*; who, a
Acts 104. 3 *He is no respecter of persons*, so high and low, rich
and poor, are alike to him, not one preferre
before the other; but in every condition: *He
that feareth him, and worketh righteousness, is ac
cepted with him:* It is only the failing in the du
ties, that makes the difference; which is no
the fault of wealth or honour, but of the perso
that abuse them; and make *that which should
Psal. 69. 22. have been for their welfare, an occasion of falling*.

As for instance, being taken up with the
present lustre of their worldly pomp (which fil-
leth

th their eyes, as too neere an object,) they annot discerne things spirituall, and remote om the senses; or at least, esteem them litle, at so great a distance; τὰ μὲν γὰρ φαινόμενα ρπου, τὰ δὲ ἀφανῆ δυσπιστεῖν ποιεῖ, as Trismegist ivinely observed: for the things that we beold, too much content us in the certainty of ossessing them; whereas those that are abent, and invisible, beget a distrust in our imainations, whether they have any being or o, as having no sensible shape, or figure, to ommend them unto our capacities. And this eemeth to have been the proper disease of the uling Scribes and Pharisees; that being immersed in earthly desires, and namely those hich the scripture termeth, the *lust of the es, and the pride of life*, they were not in case o set their *affections on things above*; for touchng the former, the sin of covetousnes, that we ay see how fitly our Saviour compar'd it to hornes, that choke the seed of the *word* that sown, and will not suffer it to grow up, we ave in these a clear example, that being preent at the delivery of his heavenly doctrine, oncerning the soveraigne use of riches, n being laid up for another life, it is said exresly, that being *covetous*, they *derided him*: were so far from receiving his counsel, that hey despised him that gave it; and this, beause their hearts were forestalled with the worship of their *Mammon*; which kept them rom serving a better Master; And who can ay then, that *God is unrighteous, who taketh vengeance* on such Idolaters, though he suffer

Merc Trismeg. Pimander. cap. 4.

1 Io. 2. 16.

Col. 3. 2.

Mat. 13. 22.

Lu. 16. 15.

Rom.3.5. the God of this world to blind their eyes, and leaſt
2 Cor.4.4. the light of the glorious goſpel ſhould ſhine unto them.

Then for the latter, that is, vaine glory; how it raigned in them, we ſhall need but to looke how our Saviour emblazons them; *Math.23. That all their workes they did for to be ſeen of men*; Their faſting, praying and almes giving, all are levelled at this marke. The eyes of God will not ſerve their turne; but like ſo many ſtage-players, they play religion under the maske of godlineſſe; to entertain the eyes of men; get them attire for this purpoſe, *broader phylacteries* then were uſually worne, and *larger borders* on their garments: as if that were to keep the law of God more exactly then others, to have it embroydered on their apparell; more ſumptuouſly then the common people. And yet this hypocriſie, as groſs as it was, might be fine enough to deceive the more ſimple ſpectator; but that, to prevent this danger, our Saviour proceedeth in the diſcovery; and layes down ſuch markes, as none could but ſee with what ſpirit they were acted: for to affect (as they did) the uppermoſt rooms, and the chief ſeats; to be in love with publique greetings, and glorious titles: Theſe made it appeare, what wind it was that filled their ſailes, and that they ſought rather to be honour'd of men, then to be approved of God. Now what an obſtacle this vanity is in the way of faith, he made it unqueſtionable by that demand, *chap.5. How can ye beleeve, that receive honour one of another?* being

Mat.23.5. *Accuratly diſplayed by B Andr. on the 16. verſe of Mat.6.*

verſ.6.7.

Io.5.44.

as

as they were, ſuch ſlaves of glory, it was not poſſible they ſhould be the ſervants of Chriſt, but they muſt part with that which was dearer to them then their ſoules, that is, their eſteem, and fame with the people; In purſuit whereof, *they ſeeke not the honour that is from God onely* but make a blaſt of empty praiſe their *ſummum bonum*, & mind no happineſſe beyond it. Nay rather then faile of this wretched end, they ſeek the honour that is due to God only; deprive him of his prime-Crown-Jewell; that which of all things, he *will not part with to another*: For what leſſe do they, that glorify themſelves, inſtead of God, by a proud confidence of their own excellencies; which was the ſin of theſe Lordly Phariſees; *Who being ignorant of Gods righteouſneſſe, & ſeeking to ſtabliſh their own righteouſneſſe, did not ſubmit themſelves to the righteouſneſs of God.* That ignorance was the effect of their pride, *becauſe they ſought* to be juſtified *not by faith, but as it were by the works of the law.* And therefore no marvaile if they could not beleeve; when preſuming on their workes, *ipſo ſno tumore cæcati* (ſaith St. Auſtin) that very preſumption did ſo blind them, as to make *them ſtumble, at that ſtumbling ſtone*: (That ſtone is Chriſt, they may thanke their pride for ſo transforming him.) For pride, as it is of a ſwelling nature, ſo with the ſwelling, it darkneth the mind, that it cannot diſcerne the truth; you may hear it from St. *Gregory*: *Tumor mentis dum inflat, obnubilat*: It is the high mountaine that ſtands in Chriſts way, and hinders the influence of

verſe 44.

Nay 42. 8.

Rom. 10, 3

Rom. 9. 32

verſe eod.

Moral. l. 23.

his grace; If he offer to heale ſuch men as
Mark.2.17. Revel.3. 17. theſe, they are whole enough, and have no need of the Phyſitian; if to relieve them, they are rich, and abound in goods, and have need of nothing; if he ſpeake of freeing them from the bondage of ſin, they are Abrahams children, and were never in bondage to any man; they. That well might St. Auſtin ſay, *Superbis Phariſæis, viluit Chriſtus.* The Phariſees pride made Chriſt contemptible in their eyes. And then, it is moſt juſt with God, to withhold his grace from them that ſo ſcornfully reject it; let even the heathen man be Judge; *Superbus miſer indignus eſt miſericordiâ:* The diſdainfull wretch deſerves no mercy; and how much leſſe, if he contemn the Author of it? which is the formal act of pride, as the Schoole defines it: for whereas other ſins turn from God through ignorance, or infirmity, or the deſire of ſome ſeeming good; pride departs from him *eo nomine*, that it will not be ſubject to him, and his rule; that we may ſay of the proud, what St. *Paul* doth of the carnal mind, *It is enmity againſt God, for it is not ſubject to the law of God, neither indeed can be*; like the ſin of Rebellion, which is ſuch a turning away from the Prince, that it turnes upon him, and fights againſt him: Inſomuch, that God is ſaid ἐμφατικωτερῶς, to *reſiſt the proud*, As if theſe did provoke him more then any; *to ſtir up his jealouſy, like a man of war: to powre upon them the fury of his anger,*

Valles pluviâ rigantur ad facundi tatemquum intereà ſummi altorum montium vertices ſicci manent: vallis ergo fiat qui celeſtem gratiæ pluviam vult ſuſcipere. Calv. in 2 ad Corinth cap. 12. Superbadactus eſt dei contemptus, Aquin 2. 2æ. q. 162. ar. 6.

Rom.8.7.

Jam.4.6. Iſay 42.13. & v.25.

and

and the strength of battel; It may well be so judged by the effects; if we *consider the works of the Lord, what desolations*, because of this sin, *he hath made* both in heaven, and earth; thundring so dreadfully with his judgements against it, that the foundations of the Mountains tremble withall; It is St. Austins high expression; *Intonas super ambitiones seculi, & conremiscunt fundamenta montium:* The Angels in heaven, that would needs be like the most high, by partaking of his glory, (as if in their devils ambition they would devide the monarchy of heaven) were thrown like lightning from their bright station, into the abyss of darkness, and miserie; And following them, our first parents in Paradise, enchanted with the charme of *Eritis sicut dii, ye shall be as Gods*, soon felt the delusion in their banishment, being condemned to the world, as it were to dig in the Mines: So jealous is God in securing his glory, though it be with the ruine of his most glorious and excellent creatures. And on this accompt, we finde him conferring his graces so strangely, I might say, prepostrously; that is, on persons so ungratious, in the eye of man; that Jacobs crossing of his hands on the sons of Joseph, may seem to have been an intended Emblem of this mystery: where God often layes the right hand of his favour, on those that are lowest in the worlds esteem; raising the poore out of the dust *and exalting those of low degree, but scattering the proud*, (like those that were building the tower of *Babel*) *in the imaginations of their hearts*. Suitably hereunto,

Psal. 46. 8.

Aug. cont. lib. 10. c 36.

Gen. 3. 5.

Cum de Originis loco exterminat pellitus orbi, at metallo datur. Tertull de pallio.

Gen. 48. 14.

Psal. 113. 7. Luke 1. 51. 52. Gen. 11. 8.

Isid Pelus. Epist. 394. lib. 3. you may note from *Pelusiot*, that in the heraldry of Gods attributes; over the high and mighty of the earth, τὸ τῆς δεσποτείας ὄνομα τάττει, he is stiled in termes of distance, and imperiousnesse, King of Kings, and Lord of Lords, when as to the poore and destitute, by more familiar, and respective titles, he delights to be called *the father of the fatherlesse, and the Judge of widows*, Neither is it improbable to avouch; that the Son of God, our blessed Saviour, would therefore appeare in that despicable condition, (*The Lord of glory in the form of a servant*,) either to confound the proud thoughts of the haughty in their scornfull rejection, or to prostrate them in embracing so humble a refuge: when during the course of his mortality, he miraculously restrained the glory of his Godhead, that it should not flow out into his Body; was not pleased to win the beholders by such ravishing majesty; And but once permitting a glimpse of his divinity in his transfiguration, he communicates that heavenly shew onely to three chosen witnesses; who must not report the newes of their vision, *untill he was risen from the dead*; whereas being to undergo the opprobrious death of the Crosse, (as if he would now taske his disciples with an impudent faith) he offereth up his crucifyed person a common spectacle to all nations; then flowing together like a spring-tide, to the feast of the Passeover: And least the ignorance of any should lessen his infamie, suffers an inscription in the lowdest languages of the world; *Jesus of Nazareth, King*

Psal. 68. 5

1 Cor. 2. 8. Phil. 2. 7.

Mat. 17. 9.

Luke 23. 38 In letters of Greeke, and Latin, and Hebrew. Jo. 19. 19.

of

the Jewes: Nor was his doctrine more agreeable to the arrogant ſpirits of the mighty: which propoſing poverty and patience as the principles of Chriſtianity, ſo nullified their prerogatives of honour, and inſolence; that muſt now learn a new degree to exaltation, by debaſing themſelves; and through the poverty of infirmities, aſpire unto the kingdom of heaven.

But the raritie, and difficultie of their converſion doth more illuſtrate the faith of our rulers; that notwithſtanding thoſe impediments, could allow themſelves to be Chriſtians; In whom, if you conſider the act of their beleeving, you may juſtly commend their humilitie; that renouncing the proud opinion of their own abilities in performing the law, they would condeſcend to the captivity of faith; that faith which the Græcians derided, as fooliſhneſſe; κενον καὶ βάρβαρον νομίζοντες, ſayes Clemens, terming it barbarous, and vaine; and wherewith Julian grieved the Chriſtians, that their wiſdome was nothing but credulitie. Then withall, no leſſe their reſolute piety, that forſaking the ordinances of the Patriarks, and Prophets, their reverend Anceſtors, (together with the legal inſtitutions, whereunto they had been ſo long accuſtomed) they would thus adventure on a new way unto ſalvation. Or if you conſider the object of their beleef, which was the Man God Chriſt Jeſus, you may juſtly admire the ſharpneſſe of their faith that could diſcerne his ſaving power, whom they beheld ſo obnoxious to humane

Clem. Strom. 2. Naziane ὐδὲν ὑπερ το πίστευσον τῆς ὑμετέρας ἔξι σοφίας.

infirmities, ſo much inferiour to themſelves in ſtate, and deportment, and ſo unworthily expoſed to the contumelies of the ſcoffing multitude: Whoſe lineage, kindred, and breeding they knew, and grew up with him, in the leaſurely degrees of maturity; and yet after all, without the ſuſpicion of heathen idolatry, would thus aſſent unto the worſhip of a viſible God.

But howſoever, let not charitable admiration betray us into ſacriledge, nor our benevolence to theſe Rulers detract from the mercy of God: who being the prime, and grand efficient in the worke of their converſion, may juſtly exact the ſolid glory of ſo great an atchievement. It was the unſearchable councell of his will to ordain them unto life, that *he might make known the riches of his glory on theſe veſſels of mercy*; And having thus decreed the end, he therin included the meanes to attaine it, predeſtination being (as St. *Auſtin* ſpeakes) the preparation of devine grace; whereby their ſoules were organized for the infuſion of faith, as their bodies were for the infuſion of their ſoules: and gave eaſie admiſſion to thoſe ſpeeches, and wonders, which were appointed as the outward motives of their calling: having no ability of themſelves, either to meet with that which could affect their phancies, or to be affected with that which they met with all; but wholly depending on a ſupernatural aſſiſtance, as well for the propoſal of ſuch ſuitable inducements, as for inclining their aſſent unto him: So then it was the language of our

Rom. 9. 23.

Auguſtin. de bono perſev. cap. 14.

Alvares de Auxilis gratiæ lib. 9.

r Saviour which exhorted them to beleeve, t it was the Spirit of our Saviour which in-rpreted that language, that *they received it t as the words of a man, but as indeed they were e words of a God:* His humanity administred to he operation of his miracles, but his divini- enlivened them to apprehend those miracles, nd thereby wrought in them a greater mira-e; to wit, their conversion; Not by the im-otent device of perswasion, but by the reall fficiencie of inward vertue, victoriously ming the repugnancie of their wills, and by ourteous violence, determining them to an ctuall beleefe: without which secret intelli-ence, many were present at the same excite-nents, and were not moved to beleeve; *Au-ibus apertis surdi erant, videbant, et caeci fiebant.* Their suspended senses had not the power to equaint their soules with the truth of those oc-urrents. And as this spirituall direction, vas diversly communicated, some were in uced to beleeve at one Sermon, nay, one ying of our Saviour, and some onely be-olding the least of his works, as the metamor-hosis of water into wine, When others like nto *Dive*'s Brethren, would not be perswa-ed, though *Lazarus* arose from the dead. So aine were the diligence of the Gardiner in lanting, and watring, unlesse the Creator by is influence bestow the blessing of encrease. ou have heard what benefits God hath con-erred on these Rulers, that by the gift of illu-ination, more highly advanced them above heir peeres, then their dignities advanced them

1 Thes. 2. 13.

John 2. 11. Luke 16. 31. 1. Cor. 3. 7.

them above the people. But will ye hear, what these Rulers returne unto God? They are so far from the endeavour of requitall, that they will not acknowledge his favours, so far from the solemnity of thankfullnesse, that fearing as it were, to be endited of their conversion, they dishonour this his supreme mercy with speechless ingratitude: They received this Christ by the hand of faith, *But because of the Pharisees they did not confesse him*: which is the silence of these Rulers, and comes next to be published.

second part Heraclean apud Clem. Alexand.

If that distinction in Clemens be right, of twofold confession, ἐν τῇ πίστει καὶ ἐν φωνῇ, The one in beleeving, the other in uttering, they had already confessed him with their heart, and can their tongue then deny the naturall duty of confession? Speech is the delivery of the soule, and brings forth to the life of knowledge those conceptions of the mind, which by concealment had either perished in the womb, or swell'd into an irksome timpany: whose unhappy Bearers may feare in some sense that * *Vae prægnantibus* of our Saviour, so as *Pelusiot* expounds it, of those which are onely big with good notions, and cannot deliver them. But what *Aristotle* observeth of other Creatures μικρὰ πολυγόνατα ἔστιν; That the smallest are most fruitfull, because the substance of their growth is consumed in the supply of generation; The custome of mankinde hath translated on themselves; among whom many times the least in dignity, more abound in goodnesse, bestowing their vacancie from honours, in the practise of vertue; when the great-ones like

Mat. 24. 19, Isid. Pelusiota Epist. lib. 1. 211, De generat Anim. lib. 1. cap. 8.

that

at *Indian* fig-tree (in *Athenæus*) which ough of faire and goodly dimensions, yields tle fruit, as rioting all its sap into blossoms, they lavishing out in luxurie, and vaine ourishes, prove barren in the works of pietie. leither need we be troubled for an instance; we looke but a little back in story, we finde e unregarded multitude in a publick pro- ession going forth to meet our Saviour; and ith trophies of palme-branches mystically reluding the triumph of his resurrection, hen these Pythagorean Rulers in a coward- dumbnesse, suppresse their applause, and ford nothing to entertain him, beyond a ourteous opinion. Thus is he requited, that ft the glory of heaven, to take penance in esh; the service of Angels, to be the servant of nen; Not to be acknowledged by those whom he came to redeem, by those who ex- ected the ransom of his blood, to satisfy for eir guilty soules: the guiltinesse whereof, ad they rightly considered, they would ra- er have been ashamed of their sins, then eir Saviour, which debased him thus low in ompassion, to procure their expiation. Or ad they rightly considered the worthinesse f that duty, which so unworthily they decli- ed, they would not have needed any other ncouragement to embolden them: confession s the honour of a Christian; whereby God makes man the witnesse of his truth, and the patron of his cause; and in this vouchsafed ex- ellence, preferres him before the Angels in ignity. An honour that raised the Baptist

Athen. de ipnosoph. lib 3. ὡς ἂν εἰς τὴν βλάσησιν ἐξαναλίσκουσα ἅπασαν τὴν τροφήν. sup. v. 12. 13.

Calvini hom. 2. de ferenda persecut.

So

Io. 1. 8. Matth. 11. so neare to the son of God, as it is possible for the sons of men; witnesse that of the Evangelist. *He was not that light, but* (which is neer unto it) *was sent to beare witnesse of that light.* In regard whereof, Christ was pleased to honour him with that high testimony; *That among them that were born of women, there arose not a greater then John the Baptist.* But certainly, had they duly weighed the necessity of this duty, the whole world would have proved too weake an Oratour to have tempted them to so foule an omission: by which wilfull defect of theirs, their faith did but serve to aggravate their guilt; and in being enlightened Christians, they became onely more knowing offenders: No lesse severe is the judgement of *Prosper*; that, not to confesse truth is equally pernicious, as not to beleeve it. *Tam reprobi sunt qui verum quod credunt non loquuntur, quam qui verum quod loquuntur, non credunt.* And some men are so much offended at their silence; that they will not allow them a saving faith; Or if because of St. *Austins* authority, they afford them a beginning of faith they accuse them of stifling it in the beginning like cruell Parents, that fearing shame, or the like inconvenience, *paricidium faciunt, antequam pariunt*; murther their issue before the delivery; as no lesse cruelly do these with their faith. In whose hearts had it lively resided, as it seemed onely pictur'd in their brains, it could not but yeild some signes of life; at least breathe out into expression; *for out of the abundance of the heart, the mouth speaketh*

Prosper.

In hoc ingressu fidei si proficerent &c. Augustin in locum. Minut. Felix.

ſpake the mouth of truth it ſelfe. Which na-
ral correſpondencie (Nature ſeems to have Mat. 12. 34.
ended in that elegant ſtructure, by which
e tongue of all viſible parts) is rooted near-
unto the heart; as if thence receiving the Charron de
ce of knowledge, it ſhould ſpring forth in ſag. lib. 1.
e fruit of utterance. Which the Symboli- cap. 11.
Prieſts of *Iſis* implyed in their doctrinall
blem, preſenting each votarie with a
anch of the Perſean tree, whoſe leaves, and
it are ſaid to reſemble the heart, & tongue:
δεν γαρ θειοτερον λόγου τοῦ περὶ θεῶν, as Plu- Plut in Iſi-
ch gives the moral of it: for man cannot de.
more divinely employed, then in ſpeech
ncerning God. But the Royal Prophet more
arly evinced it by his practick Enthimem, *I* Pſal. 116.
eeved, therefore have I ſpoken: concluding it 10.
ceſſary, that when his heart was hot within Pſal. 39. 3.
n, and the fire of zeale enkindled in his
aſt, then was the time, he ſhould ſpeak
h his tongue. And could thoſe Rulers be-
ve on a Saviour, whom they would not con-
e; or rely on his divine promiſes, which
y durſt not approve before impotent men? 1 Joh. 5. 4.
uld that faith whoſe victorioufneſſe ſhould
nquiſh the world, be thus eaſily vanquiſhed
the infirmities of feare, and ambition? By
ſame weakeneſſe as they feared to ac-
owledge Chriſt, they would ſooner have
yed him, by how much the preſence of
ngers doth more affright us, then the poſſi-
ty of them: whoſe degenerous practiſe
others repeated by imitation, how would
riſtianity have become abortive, and e-
ven

Calv. excu. ſatio ad pſeudo Nicodem.

ven been ruined in its infancie? Could th
be ſo injurious to the providence of the A
mighty, as to leave him no other means
protection, but the daſtardly ſtratagem
ſhrinking fleſh? Or ſo ungratefull to his bou
ty, as thus to ſmoother the riches of his gra
in ſhamefull obſcuritie? Nay could they be
malitious unto their own goodneſſe, as by t
abſurd hypocriſie to make themſelves ſ
ſpected of that evill which they inwardly d
teſted; to ſeem oppoſers of that doctri
which in conſcience they allowed. To cou
terfait ſin, is the Plague of fiction, which b
yond a ſingle miſchief, inveagles others in
the ſociety of perdition: Whereas on the co
trary, to perſonate vertue, however it do
condemn the Actors, may yet by a charita
cozenage, beguile the ſpectators to a ſeri
goodneſſe.

The courteſy of ſome would needs p
ſuch a religion on Seneca: that reſerving
himſelfe a diſſenti
mind, he did but mo
his heathen Idols with
mimical worſhip: B
herein, their chari
doth only render him
more impious Trage
an, thus to make the temple his Theater, a
conſecrate his diſſembling under a faign
idolatrie: which was ſo much more damna
here, then if he had acted it on the ſtage,
the people were thereby deceived, miſtaki
his fiction for realitie. Nor are theſe Rul
le

Non quidem ageret fingentem ſcenicum in theatro ſed imitaretur in templo, eò damnabiliùs, quòd illa quæ mendaciter agebat, ſic ageret, ut cum populus veraciter agere exiſtimaret: Scenicus autem ludendo potiùs delectaret quam fallendo deciperet. Aug. de Civit. lib. 6. cap. 10.

s worthy of blame, whose seeming judaisme, ither hardned the ignorant in their errour, or ffended the conscience of weaker converts. But otwithstanding this heavy charge, others here be, that from a sence of humane fraility, ep in to the rescue of these Rulers, and be- ow on them a true, though a weake, and nplicit faith, alledging for them, that as to ave denied their Saviour after examination, ad been solemn apostacie, so being not asked, o suppress him, was onely infirmity, and ight consist with the Infant faith of the ringing Gospel: when to avoid the tumult nd danger of sudden innovation, they could ot so soone conforme themselves to the pub- que profession of a new religion: whose na- re it was to proceed rather by insinuation, en by violence. Neither could these legall remonies (imprinted by education) be hasti- abolished; which must be suffred a while, to ve testimony unto their succeding truths, but re wholy discharged by the fullnesse of faith; hich was perfected at the ascending of our viour, and descending of the Holy Ghost. that following ages are as far from the pri- ledge, as the necessity of this silence; nor n justly pretend the weakneſſe of these Ru- s, to cloake them in their mask'd devotion. ough many desiring rather to impute a lt to some patron, then to want a patron for eir fault, present to themselves the example *Nicodemus*; *He that came to Jesus by night*; if this might excuse them from comming by y, in the open profession of his truth. But

Cor se'a Ph'. Mul:

John 3, 2, & 19, 39. *Calvini excusat. ad pres.*

If do Ni o:

Rev. 22. 16. John 7. 51. James 2. 18. 22. Joh. 19. 39.

if they will turne their eyes from *Nicodemus* the Jew, to *Nicodemus* the Christian, and behold him enlightned with the bright morning starr, They shall find him in the midst of raging conspirators, the onely advocate in defence of Christ, and vouching the equity of their Law in his vindication. And if they will accompany him to the funeralls of Christ. They shall find him manifesting his *faith by works*; in his *hundred pound of sweet Odours* when the chief Rulers were now prosecuting the victory of their malice on the scattered believers, and by a greater wickedness strive to blot out the memory of their wickedness, in blotting out the memory of our Saviour, yet not wholly to deprive them of the favour of so great a protection, they may perchance resemble him somewhat, in the burial of Christ, whom they carry sepulchred in their stony hearts. although herein also they may note the incongruity; that whereas he honourably enterr'd his Body with costly ointments; They Bury his divinity in their rotten breasts; and with unexcusable violation, entomb to themselves the Lord of Glory.

Pharisees.

You have seen the subjects of this fear, and now if you please to reflect on the Author of it; to your just wonder, and commiseration, you shall find them the learned, and zelous Pharisees; Men so incapable of Christianity, that they disgrace, revile, and persecute all that countenance, and em-

Eorum nomen Epiphan. (lib. 1. cap. 15: appositissimè a separando deducit quod vè spontaena quadã et superflua religione, et ficta vitæ morumque sanctitate a reliquis se seperarent: Corn: Betram: de pol: Iud: Cap, 19:

mbrace it. They were the Doctors of the Law, z from the direction of these mistick ceremo- ies, expected the accomplishment of a *Messias*; nd would you think these so uncivil, as not o welcome him in the flesh? nay so unskil- ll, as not to know him in the flesh? whose e and preaching, dayly unridling their ypes, and propheſies; They yet accuse him ot to fulfill the Law, but to destroy it: *Adeo r zelum legis impugnabant legem; et in Deum, i amore peccabant.* Thus, by a strange mal- die of judgement, they abhorred the truth of hat doctrine, which they admired in figures: nd as if their heresie would make a schisme n the Trinity, think they did God good ser- ice in fighting against him. If you do but verely examine the Chronicles of our Savi- urs warfare, you shall find this busy faction is fiercest adversaries, and almost paralelling very action of his, with unwearied oppositi- n: Somtimes you may find them attempting o ensnare him with subtil questions; as if hey would entrap him in his own words, that new the wickedness of their thoughts. be- ore ever they sounded in blasphemy. Some- mes you may find them detracting from his pplauded miracles, and rather ascribing oodness to *Beelzebub*, than divinity to the on of God. *He casteth out devils by the prince f the divels:* And somtimes you shal find them epining at the success of his miracles; *Behold, e world is gon after him, and if we let him thus lone, all men will believe on him: Omnem xum, atatem, conditionem etiam dignitatem,* *Chryſil ſerm: 15, 7. de St. Palo:* Iohn 12. 19, cap. 11. 48. *Tertull: Apologet:*

 tranſ-

transgredi ad hoc nomen, quasi detrimento mœren
Even bewailing the loss of Mankind, as
revolting to Jesus of *Nazareth*, from th
God of Israel: So improbable did it seem unt
their untamed reason, that Omnipotenc
should be shrowded in passible flesh; neithe
could they out of an ungratious reverence
conceive an estate so misbeseeming a deitie
And yet (if the authority of *Sixtus Senensis*
and learned *Drusius* can prevail a
gainst *Chameron*) they maintaine
that which was more unlikely; a pi
grim-metamorphosis, and thereupo
phancied that the body of Chri
was animated with the borrowe
soul of *Elias*, or *Iohn Baptist*, or one of th
Prophets, peradventure, *because they rece*
ved not the love of the truth, that they might
saved, God sending them strong delusion, th
they should believe a lie. But their sublime sp
rits, that dealt oracles out of *Moses* cha
would not stoop to the rudiments of so poo
a Master. *Ne commune illis cum vulgo vocabu*
lum, &c. as Saint *Augustine* of the Platonic
lest that the vulgar title of Christians shou
vilifie their profession into the likenesse of th
multitude; from which they would be d
stinguished in purity and profoundnes
though indeed they onely differed in * lon

Biblich. Sanc. l. 2. p. 123. piorū animas ab inferis in hanc vitam in nova corpora reverti.

Mat. 16. 14

2 Thes. 2. 10, 11.

Matth. 23. 2.

Austin. de Civit. l. 13.

Mark 12. 38.

Chald. Paraph.

Ionathas in Amos 2. 12. innuere voluit Pharisæos perpetuos quo dam esse Nazaræos (1) ab institutis vulgi separatos, & in le occupatos, unde & authoritatem illam docendi sibi arrogarint, q etiam eos una cum simulata illa vitæ sanctitate omnibus maxime exim & illustres, reddiderit Betram.

robo

obes and austerity: The opinion of sanctity
aised them into esteem with the people;
nd thereby their politick zeal easily winning
n the superstitious rout, attained chief ju-
sdiction in the Common wealth; being con-
ned to no authority but by a kind of equivo-
all superintendency, interposing all, as well
n matters of Religion as Policy, whereby
ney became not onely terrible to their Infe-
ours, but to one another. Insomuch that
ir Rulers are afraid of them, lest confessing
esus to be the Christ, they should be put
t of the Synagogue.

Part. 3.

T is the priviledge of private persons to
order their affairs with conscience, whereas
inces (by a miserable bondage of state)
ust direct their proceedings according to
me, and reputation: Their dignity gives
em command over others; But their am-
tion gives others command over them;
hil'st every action must be composed for the
rvice of vulgar opinion: Their vertue on-
, and Religion are made use off, but as
many pictures to adorne their greatnesse;
dshall be employed, or neglected, as will
st suit with their advantage. Nay God
mselfe, if he stand in competition with
eir wealth, and honour, shall suffer many
mes the execrable indignity of being re-
ted, and even weary his Infinite patience
see *the broken Cisterns of worldly vanities*
efered to *the fountain of living waters.* But
the primates of this age (*that have better lear-*
d Christ) disclaime so prepostrous a me-

Chrisost. ad Antioc Homil. 44.

Iere. 2. 13.

Eph. 4. 3.

thod; It is too apparent in our Jewish Rule who affecting rather impious applause, th Innocent obscurity, valued their interest the Synagogue, above the owning of a Sa our: which, how great a sin it was, t Holy Ghost hath plainly shewed, by sett his Brand upon the sinners, *That they loved*
verse 43. *praise of men more than the praise of God*: d claring thereby, that it was not conscien or superstition which kept them from co fessing Christ; but only the care of incurri disgrace, and hatred with men: which i phantasmes would have vanished like t smoke; if the fear of God had been (as ought) before their eyes, as they might ha learned from *Moses*, their great Master, w being *the meekest on earth*; *yet seeing him wh invisible*, ἐκαρτέρησε sayes the Apostle, gr hard enough for any encounter, *not fear*
Heb. 11. 27. *the wrath of the King* himself; though it be *Solomons* words) *as the roaring of a lion.*
Prov. 19. 12. And more from him they might ha learned, to choose rather to suffer affli ons with the people of God, than to enjoy t short pleasures of sin; to esteem the repro for Christ, greater riches than the treasu in *Egypt*. Nay, *Hermes*, the heathen co have taught them this: ὁ μὲν τοῦ θεοσεβὴς πα ὑποσήσει He that devoutly serveth God, w undergo any adversity, by a rare chim stry, converting that which is grievo to others, into his delight and benefit: or
Phil. 3. 8. Gal. 5. 6. their faith had been so qualified, as it shou be by that of Saint *Paul*, *which worketh by lo*
th

ey would (as he did) *have suffered the losse all things for Christ*, and now counted that se their greatest gain: such is the proper- of love, ουδενὶ εντὸς πολεμεῖ ὡς ἀναγκη καὶ ὶ; it hates nothing so mortally, as fear and cessity, as being of a magnanimous nature, d more for liberty, than ever were the La- demonians, οὐ πλοῦτον τεθεπεν, οὐ τύραννον δε- ν. it admireth not riches, neither feareth rant, nor death it self, *the King of terrors*; hey come very far short of this that will ve the spouse of Christ to keep in with the ulterous Synagogue; that Synagogue, hich like *Potiphars* loose wife, laying hold the garment, the Humanity of Christ, go his Divinity, not knowing him other- se than after the flesh: can this be love then, us to *take the members of Christ, and make m the members of an harlot*? It had been too ow for love to have once demurred on eparation; or however, their voluntary ght should have at least prevented the fear being expelled, and not expected the vio- nce of others, to impeach the forwardnesse their departure. But these young Christi- s, more sensible of infamy than of sin, will ther adventure a *shipwrack of their faith*, than their authority, and ere they will relin- ish their possessions of honour, will retain em with guilt and impiery. *Illa fuerunt re- anentibus vincula, illæ catenæ quibus, & virtus tardata est, & fides pressa*; as Saint *Cyprian* argeth his lapsed auditors; these were the tters which shackled their faith, and re-

Max. Tyrius, serm. 8.

Iob 18.14.

Gen. 39. 12.

1 Cor. 6.15.

1 Tim. 1.19

Duos facultates suæ velut compedes ligaverunt &c. Cypr. ser. 5. de lapsis.

Seneca Epist. 22.

 strained

Arist. rhetor.

Sic veteres inquilinos indulgentia loci & consuetudo inter injurias detinet, Seneca Ep. Hippocr. Aphor.

strained the courage of their zeal, these *mala magnifica*, the pretious impediments, tha like too long garments (as *Socrates* phrase it) τὰς ψυχὰς ἐμποδίζουσι, intercepted thei mind from proceeding in the way of vertu and held them groveling in the embracemen of earthly pleasures, so unhappily did they ve rifie that note of the Philosopher, τὰ λυπεῖν ἐλάχιστα πάντα: the smallest grievances affect ou senses, but the greatest evils are little perceiv'd οὐδὲν γὰρ λυπεῖ ἡ παρουσία τῆς κακίας; the presenc of sin is not troublesome unto us; so ancien inhabitants inured to a place are loath to for sake it, though annoyed with incumbranc reason that τὰ ἐκ πολλοῦ χρόνου συνήθεα, & long accustomed evils, are lesse grievous unt us than wholesome changes. But if at last w examine the quality of that punishmen which they so fearfully declined, the physic an, *Erastus* will boldly assure us, it was n spiritual Excommunication, (so reasonably t affrighten them) but meerly a local remova or laick discommoning, or d priving them onely of civill im munities; not of Ecclesiastic rites and ceremonies: stiil u der the covenant of some ni distance, they might come i to the Temple, and partake the Sacraments, being as it were, transform out of naturall Jews, into Proselites: So a had not their ambition perverted their judg ment, they would have congratulated convenient a mischief, which happily banis

Erastus contra Boza de excommun.

At Betramo ἀπωσυνάγωγον fieri, est excindi ex populo suo, & in eo ampliùs non censeri, Exempl. in Corinthio incesto, 1 Cor. 5:3. Hym. & Phileto. 1 Tim. 2.20. de pol Jud. cap. 7.

d them to a reformation, and the more ee profeſſion of the Goſpel; nay which ſo ratiouſly delivered them from the inflicters f that baniſhment, the unſociable Phariſees: vho by this meanes rather * aniſhed themſelves from the eans of their Salvation, yet ee the fool-hardineſs of vain lorious diſpoſitions that can vith more patience endure he troubles of iniquity, than theſe for religi- n: the terrours of conſcience in betraying hriſt, than the frowns of men, in confeſſing im: which ſtirred up the pity of *Petrus Bleſen-* *P. Bleſ. E* *s*, to conſider the Courtiers of his time, ſuffe- *piſt. 14. de* ing as many vexations for vanitie, as *vita curia-* ood Chriſtians for the truth; *wearineſſe* *lium, & e-* nd painfulneſſe, *hunger, and thirſt, cold and* *jus incom-* *akedneſſe*, with all the catalogue of *Pauls* *modis.* 2 Cor. 11. fflictions, *in quibus gloriam martyrij mererentur*, whereby they might purchaſe the glory f Martyrdom, *ſi hæc pro Chriſti nomine ſuſtinerent:* if they ſuffered all this in the name of hriſt, that whereas the Righteous *by ma-* Acts. 14. *y tribulations enter into the Kingdom of God*, 22. heſe Martyrs of the world, by as many tri- ulations adventure for the Kingdom of Sa- an.

Sicut de dione ciracus dicitur, a quo miſſus in Exilium, dionyſium in Exilium miſit. Ælian. de var hiſt. lib. 4.

I dare not paſſe ſo hard a ſenſure on theſe Rulers. They are gone long ſince, to ſtand, r fall unto their own Maſter, and from him ave received the reward of their doings, whether good, or evil. It wil be more wiſdom or us that remaine (*conſidering our ſelves, leaſt* Gal. 9. 1. *we*

Application.

we also be tempted) to excuse them all we may; and to cover their imperfections in the remembrance of our own; who happily had we fallen on their difficult times should likewise have fallen by the same infirmities; which yet so faintly we withstand, although assisted with so many advantages: They believed on Christ, in the nonage of the Gospel, being environed on every side with affronts and discouragements: when we that are in a manner, borne Christians, and learne more in our Catechisme, then they could through the course of their lives, yet so little exceed them in the practicall *knowledge of our Lord and Saviour Jesus Christ*: we for whom all preceding ages endured a warfare against heresie, that we might enjoy the easy inheritance of their victory, and bestow our leisure from the tryall of faith in the devout practise of it; we feare no persecuting Pharisees to molest our lawful zeale; *contentus est deus noster, ut pax ei nostra serviat*; our indulgent God is pleased to accept the service of our peace, although the degenerous practise of some abuseth others into Pharisees, whose favour they think no otherwise to be gained then by the suppressing, or at least, the disguising of the truth of Christ; fearing least their open profession should betray them into contempt, and obscurity: thus for the acquiring of some trifle in comparison, they hazard the richest jewell of their soule; too evidently presaging, how they would undervalue their faith in the defence of their dear liv

2 Pet. 3. 18

Ut sola ei immaculatorum actuum puritate & vitæ incontaminabilis sanctitate planamus

Salvian de Gub. lib. 3.

ves; should it please the Lord, as heretofore, o examine their constancy by rack, and tor- ures: If dissimulation might honestly save s from the rage and displeasure of men, in aine did those primitive Martyrs so prodi- ally expend their vitall blood, when a close evotion might have secured them, and yet hey chose rather to expose their bodies unto ll the * variety of torments, then ney would gratifie the enemies f Christ by a seeming comply- nce.

Calvin. de vit and. sue perstit Opusc.

Loddela corda; computeth 44. severall kinds of torments; wherewith they were tryed. Adv. Sacr. Cap. 128.

'Tis happy for us, that Christ ath no such enemies, here, no chiefe Rulers o hinder his truth, but to promote it all they an, *dictis, scriptis, precibus, exemplis*, but should please God for our unthankfulnesse to per- nit such over us, these souls of wax would be pt enough for any impression, though ne- er so monstrous.

Vid. Epitaph. magantistitis; Lauc. Andr.

It pretends little lesse, to see men tamper- ng with the doctrine received; *quasi non cale- se dogma sit*---- (to speake with primi- ive *lirinensis*) as though it were no celesti- ll ordinance, which were enough to be nce revealed, but onely some earthly or hu- mane invention, that could not other- vise be perfected, than by continuall chan- ging, and mending; Not minding St. *Pauls depositum custodi*, his charge unto *Timothy, to keep that which was committed to his trust*; * not o broach new of his own devising: to teach nely that which himselfe had learned; the ame for substance, though in other expressi- ons,

Vincent. lirin. Commonitor

1. Tim. 6.

Rem non ingenij sed doctrina ut profectus sit ille fidei non permutatio,

ons, so as to be the improving of faith, not the changing of it: as the naturall body that is grown in strength, and manly dimensions, is still the same that it was in infancie, though encreasd in stature, and proportion. It is true,

1. Thes. 5. 21. we are bidden to *prove all things*, for they agree to the analogie of faith; but then withall too, there we are charged to *hold fast that which is good*, If having found this, we seeke ought else, it may be feared to be that which is worse; The Heathen man could say as much:

Quintil. instit. Lib. 3. *Reperto quod est optimũ, qui quærit aliud, pejus velit.* Truth is Gods coin that hath his Image & superscription enstamped on it; and to alter it in the least, is no less than high treason against the majesty of Heaven, nor were ever any known to escape his vengeance, that attempted it.

Mat. 15. 6. The Scribes and Pharisees may be our example in this case; they making *voyd the law of God by their traditions*; and for this cause

Tit. 1. 14. God gave them over to a reprobate mind confounded their wisdome into *Jewish fables* as their Thalmud bears sad record to this

Rudis indigestaque moles. day, a rude, confused mass of nonsence, like Virgils Monstrum, horrendum, informe where the very light is darknesse: And as they for the old Testament, so for the New

Rev. c. 2. & 3. the seven Asian Churches; never quiet from

Mr. *Hooker* Eccl. *pol.* Lib. 5. heriticall impieties touching God, and the glorious Trinity, till the deluge of misery (wherein now they are) overwhelmed them

Tertul de præscript. cap. 8. *viderint qui Stoicum, & platonicum, & dialecticum Christianismum protulerint.* It seems then

were

were ſuch in *Tertullians* dayes, that framed Chriſtianity by the rules of Phyloſophy, † and thence have iſſued more ſwarms of Monſters, then ever Africa produced.

† *B. Andr.* on th worſhipping of immaginations.

But the later times may ſerve ſufficiently to warne us, by theſe rationall hereticks; the Socinians, on the one ſide, and thoſe irrationall, the Anabaptiſts, on the other; how dangerous it is to affect ſpeculations, beſides the warrant of Gods word, and that as *Luther* truly ſaid, *cum exardeſcit ira Dei*--when the wrath of God is once inflamed, there is no errour ſo abſurd, and ſenſeleſſe, but Satan can make it to be beleeved; as it is to be ſeen in that of Mahomet.

Sleid. Camment: Lib. 10.

But, to let theſe paſſe: there is more to be ſaid in favour of theſe Rulers.

1. They were not catechiſed in the great myſtery (as St. *Paul* termes it) *God manifeſted in the fleſh*: which is ſo profound; that St. *Peter* tells us; *The Angels deſire to looke into it*; it is task enough for the bleſſed Spirits to contemplate; they cannot be ſatisfied with the ſight of it, but *was not made known to the Sons of men*, in that firſt age, as it was afterward by preaching of the Goſpel.

1 Tim. 3. 16. 1. Pet. 1. 12. Ephe. 3. 5.

2. *Chriſt our paſſover was not yet Sacrificed*; by the example of his death to incite them to ſuffer with him, and by the vertue of his death to worke ſo powerfully to the mortifying of their earthly affections.

1 Cor. 5. 7.

Nor 3. was the Holy Ghoſt deſcended, ſo, as afterward he did in the likeneſſe of fire,

Acts. 2. 3.

to

to quicken the deadneſs of their cold and dull
Mat. 13.12. affections.

All is otherwiſe with us; *vobis datum eſt*, ſaith our Saviour, *nobis datum eſt*, may we ſay unto us *it is given to know the myſteries of the Kingdome of God*, the vayle is long ſince laid aſide, the Curtain drawn; that now is fulfilled
Iſa. 11.9. that Prophecy of Iſaiahr, *The knowledge of* the Lord hath filled the Ea th, *as the waters cover the Sea.*

1 Pet. 2.21. Gal. 3.1 John. 12. 32. 2. *Chriſt hath ſuffered for us, leaving us an example to follow his ſteps*, and is dayly *before our eyes evidently ſet forth, crucified among us*:
Rom. 8.29. and for the vertue, it is magneticall, being *lift up, to draw all unto him, to be conformed unto the* Image of his death.

Act. 2.17. 3. For the Spirit, it is the promiſe for theſe laſt dayes; that it ſhould be poured upon all
1 Cor. 10. 1. fleſh; not ſprinkled by drops, as to theſe of
Gen. 7.11. old, *that were under the cloud*, but ſhowred down, as it was in the flood, when *the windowes of Heaven were opened.*

Rom. 12.6. Having then gifts ſo far beyond them; it will be required, that in dutyes, we ſhould be beyond them too, according to the grace that is given to us; and we to hold our ſelves obliged, as more firmely to beleeve on Chriſt, ſo, more zealouſly to confeſſe him: this we ſhould; but what we doe, it would do well to be conſidered.

1. Faith. Firſt, for beleeving; never was more pretending to it: which of us would not be offended at any, that ſhould make queſtion of it?
Luk. 18.8. and yet it is that which our Saviour queſtions

stions whether he shouldfind any such thing at his comming; and as unquestionable as we make it, it is easy to be mistaken in it; there is γνῶσις ψευδώνυμος (saith St. *Paul*) a knowledge falsely so called; & why not such a faith too; for faith is it selfe but a kind of knowledge. Nay clear it is, we may be deceived in it, by the dead faith in St. *Iames*; not working by charity, by the temporary faith in the parable, that which *endureth for a while*; by the hypocriticall faith in St. *Paul*, without repentance, or newnesse of life; and therefore the Apostle knew what he did, in calling upon the Saints at Corinth to examine themselves, whether they were in the faith, or no, to try their faith as it were on the touchstone, whether it were right, or counterfet, as gold, or silver is wont to be tryed, (for so the word there importeth.

1 Tim. 6. 20.

Jam. 2. 17. Mat. 13. 21.

Eph. 4. 20.

2. Cor. 13. 5. δοκιμάζετε.

And no better touchstone then that of *Philip* to the *Eunuch*, *Si credas toto corde*; if our faith be the fruit of a sound heart, and not the blossom of the brain only. The brain is that which the wise of the world do so much magnify; as the imperiall Throne of the Soul; the Oracle of reason, and understanding: But holy Scripture sets more by the heart, making that the instrument of choosing, judging, beleeving, and all; the reason whereof may very well be, because the heart being the fountain of life, heat, and vitall Spirits, and having besides a powerfull influence, into the affections, it is to shew, that God is chiefly for the practique, or active knowledge:

Act. 8. 37.

Illyric. clavis. p. 1. in verb. Cor.

ledge: as that which is lively, fervent, and affectionate, that he regardeth not so much the speculative notions, which are many times cold and heartlesse and may be in hypocrites nay in Devils, whose knowledge surmounts, the profoundest Doctors, all the Sorbon are but Infants in comparison.

Ethic. Lib. 6. cap. 5. & 12. As Aristotle notes of vitious persons, that they may be excellent in the Mathematicks, but are wholly disabled for moral vertues, and civill prudence; διαφέρει γὰρ ἡ μοχθηρία καὶ διαψεύδεται ποιεῖ περὶ τὰς πρακτικὰς ἀρχάς because that wickednesse perverts the judgement, and makes it erroneous in that which concerneth practique dutyes: the like saith *Aquinas* touching proud persons; that they may attain to the understanding of deepest mysteries, but can not perceive the sweetnesse of them; *& si noverunt quomodo sunt, ignorunt quomodo sapiunt*, see they may, but can not taste how good the Lord is.

Aquin secunda, secunde q 162 citans Gregr.

G. Paris. de fide By faith with the heart then is understood, not onely light, to shew what is to be believed, but life, and spirit to act and move us to do good workes, and decline the contrary: It no sooner enters into the Soule, but by its lively heat, and vigour, all obstructions, and impediments are removed from the mind; depraved habits and corrupt desires like Sampsons cords are burst asunder.

A dead faith, indeed, may move the understanding to apprehend and discourse of an object laid before it: but not with a vitall motion; it is but as the trembling, or panting of the body,

body, when the head is ſmitten off, but no compleat, and perfect motion; ſuch as that of walking is; which is not found in a Carkaſe.

Nay a walking there may be too, or ſeem to be, to the eyes of men; and yet proceed from no principle of life; but as the devil can borrow a body, whoſe Soule is newly departed from it, and by the heat therein remaining, make it ſeem to be alive, and to performe all the offices of life; So, many there be of theſe walking Carkcaſes; Phariſees Hypocrites, as our Saviour joynes them, that *have a name that they live, and are dead: having* (as the *Apoſtle* ſpeakes) *a forme of Godlineſſe, but denying the power thereof.*

Delrio Magic. diſquiſit.

Revel. 3. 1.
2 Tim. 3. 5.

But then as theſe Corpſes are ſoon diſcribed to be what they are, and within a little while, elapſe into their ſtate of corruption; ſo here, the inconſtancie, or imperſeverance at length diſcovers the impoſture, and ſhewes what metal their faith is made of, ſure, not of Gold, that is tryed with fire, although it gliſtres never ſo much in the eyes of men.

Fitło citò adnaturam ſuam redeunt. Nemo perſonâ diù ferre poteſt.

1 Pet. 1. 7.

That ours is not of that allay, we ſhall beſt aſſure our ſelves, if we find ἔργον πίστως (as St. *Paul* termes it) *the work of faith* in our ſouls; whoſe worke it is, as to implant us into Chriſt; ſo to bring forth in us the fruits of his ſpirit; his ſpirit can not be idle, or barren, but will ſtill be doing ſomewhat toward the forming of Chriſt within us; purifying the heart, renewing the ſpirit, purging the conſcience, crucifying the fleſh, with the affections, and

2. Theſ. 1. 11.

Gal. 4. 19.
Act. 15. 9.
Eph. 4. 23.
Heb. 6. 14.
Gal. 5. 24.

and lusts. This one for all; *If Christ be in us, the body is dead as unto sin,* hath lost as it were, the power of tempting us to fulfil the lusts thereof; *but the spirit is life as unto righteousnesse*; Our inward man is fresh and lively to do the will of our heavenly Father.

Rom. 8. 10. *juxta Crellium, in cap. 5. ad Galat.*

To conclude this point, If Christ be rooted and *dwell in our hearts* by a lively faith; and do not onely hover in the brain, by an aerie knowledge, we make him the Centre of our affections; fixing our love, hope, joy, desire in him; we live no *longer to our selves*; *but to him that died for us*, all our study is how to please him; we set our selves to obey his commands though never so harsh to our nature, or interest, offering our service with the Apostle, Lord, *What wilt thou have me to do?* and ready with him, not *onely to be bound; but also to die* (if there be cause) *for the Name of the Lord Jesus.*

Eph. 3. 17. 2 Cor. 5. 15. Acts. 9. 6. 21. 13

Such was the effect of St. *Pauls* knowing Jesus Christ, and him crucified; and there is hope it might produce somewhat at least, like in us, if we determined, as he did, to make the principle marke of our knowledge *O si Jesus crucifixus in cor nostrum veniret, citò quàm citò & sufficienter docti essemus?* So resolved by one that excelled in the practical science of Christianity; That if Christ were fixed in our hearts, as he was to his Crosse, we should become sufficiently learned in a short time. *This Booke of the Lamb that was slaine*, would supply the reading of many books; and teach such vertues as we can not meet with in all

Tho. de kempis. de imit. Chr. l. 1.

Revel. 5. 9. and 13. 8.

he Doctors of moralitie; And for want of udying this, it is no marvail if there be ſo ve- y many *non proficients*; *Ever learning, and never oming to the knowledge of the truth*, ſpending heir time, ſtrength, and labour for that which an not ſatisfie the ſoule; however it may pleaſe he phancie, and mean while neglecting the *ne thing neceſſary*, or intending it but on the y, when they can be at leaſure from other mployments. *Io. arnd de vero Chriſtianiſmo. lib. 2. cap. 19. 2. Tim. 3. 7. Eſai. 55. 2. Honeſta colmus, quantum vacat. Seneca.*

How defective men are in this kind, it is ot more againſt our charitie to judge, then be- ond our power to know, 'tis a ſecret belongs o God alone: *If our hearts condemne us not; he is reater then our hearts, and knoweth all things*; he time commeth, when the ſecrets of all arts ſhall be revealed; ſuch as we could not now our ſelves, by reaſon of our *hearts deceitlneſſe*. *1. Ioh. 3. 20. 1 Cor. 4. 5. Ierem. 17. 9.*

But if our faith be cordiall indeed, or with e heart, it will not be impriſoned there, t come forth at the mouth, there will be con- ſſion joyned with it; the other duty that we ntioned, which is then neceſſary unto ſal- tion when the glory of God, and our Neigh- ours edifying are concerned in it: And for ant thereof our Rulers are thought not to ve had a lively faith; which will not conſiſt ith the ſpirit of feare, or graceleſſe baſh- neſſe, ſo as to be *aſhamed of the Goſpell of riſt*. *2 Confeſſion. Aquin. ſecunda ſecunde. q. 3. Rom. 1. 16.*

But if this be it that proves good Chriſti- s, no fear on our part; we have given our mes to Chriſt in our Baptiſme, and are

known to all the world by the name of Chri-
ſtians; and if our faith be not *ſpoken of too*, (like
Rom. 1. 8. that of the Romans) *through out the whole*
world; it is not for lack of our not profeſſing
Mat 6. 17. it,

Onely here we ſhould do well to take our
Saviours direction along with us; that is
Clem. Stro-mat lib. 3. ἀπὸ τῶν καρπῶν τὸ δένδρον γνωρίζειν to diſcern
the tree, not by the leaves, and the bloſſoms, but
the fruit: never indeed more leaves, and blo-
ſoms to be ſeen; we are all become Gnoſticks,
men of knowledge; that the Heathen man
Seneca Epiſt. 106. might better have ſaid it of this age; *literarum*
intemperantia laboramus; when moſt are for that
which St. *Paul* termeth *Oppoſitions of ſcience*
1 Tim. 6. 20. or the ſcience of oppoſition, and few for the
conſcience of Chriſtian duties: to informe the
head with curious notions, not reforme the
life by true repentance; Divinitie (for the form
verſe eo dem. thereof) is in every womans mouth, to be ar-
guing (or rather * babling,) (the Apoſtle's
word) inthe higheſt, and deepeſt myſteries
Gods ſecret decrees can not eſcape them; the
make but a ſhallow of that *great deep*, and ca
ſound it to the bottom; but for the power
of it, when all is done, it is but talke, a zeal
that vapours out in words; and thus Religion
(in effect) becomes a Comedie, or an art of
pure diſſembling; the diſcourſe whereof hath
Sir W. Ra-legh pre-face ſo filled the world, as it hath well neare driven
the practiſe of it out of the world.

But if St. *Cyprian* may be heard, *nihil pro-*
deſt verbis proferre virtutem & factis deſtruere
veritatem, it availeth nothing to build religion
with

with our tongues, and destroy it with our deeds; to professe a beleeving on Christ with our mouths, but in works to deny him; So it may be done no lesse, and such there were of whom the Apostle St. Peter and Jude do both complaine, ungodly men that *turned the grace of God into wantonesse, and so denied the Lord that bought them*: Nay such there be in this last age; the the lawlesse libertine, that transformeth Christian liberty into carnal licentiousnesse, and returneth to his wallow, because of the *fountain* that *Zechary* mentions, *opened for sin, and for uncleanesse*, the presumptuous Predestinarian, that holds himselfe to be in Christ, without seeing any change in himselfe, by *repentance from dead works*; and that have he but faith, live how he list, he can not chuse but be saved. Now what is this else, but *Ethnicum agere sub nomine Christiani*, *To walk as other Gentiles walke, in the vanity of their minds, being alienated from the life of God*! nay worse then these. if the judgment of Salvian may be credited; *atrocius sub sancti nominis professione peccamus*: we offend more hainously, being invested with a sacred title, the higher our prerogative is, so much the greater is our fault; for the very religion that we professe; helps to aggravate our sin, and to make it much more sinfull; there may be some excuse for ignorance; the chief of sinners (as he calls himselfe) *obtayned mercy* to nomine, *because* he sinned *ignorantly, & in unbelief*; but contempt, or wilfull sin will not find such easy pardon; *Scienti & non facienti* (saith St. James) *To him that knoweth to do good, and doth it not*,

Joh Arnd, de vero Christ. l. 1. c 9.

2 Pet. 2. 22.

Zech. 13. 1.

Heb. 6. 1.

Eph. 4. 18.

1 Tim. 1. 13.

Iam. 4. 17.

not, it is the encreasing of his sin, & consequenly of his punishment; to be seen by the *Servant that knew his Lords will, and did* not accordingly,

Luk. 12. 47. It is that which *Nacianzen* so passionately bewailed, under the person of such wretches; Οὐί μοι τῆς λαμπρότητος, woe unto me that ever I

Orat. 24. was cleansed, if after my cleansing I am fouled againe; if I see those Heathen that are not baptized, cleaner, and purer than my selfe.

It is no more than St *Peter* warranteth *It had been better for them*, not *to have known the way of*

2 Pet. 2. 21. *righteousnesse, then after they have known it to turne away*: Too many such Apostates there be among us; that for every trifling circumstance are so ready to part with Christ, for a momentany flash of sensuall pleasure, for a little dust

G Parisiens. de Moribus cap. 4. of shining clay, for a vaine blast of popular praise; which is all one as with the Jewes, to

Act. 3. 14. *deny the Holy one, and the just*, and preferre a *Barrabbas*, any wicked lust before him.

This is worse yet, then we can charge our Rulers withall, we can not blame them for staining their profession with a vitious conversation: all their fault was not confessing for fear of men, what they beleeved concerning Christ; not that perchance they were utterly dumb or speechlesse that way; but because their confession was not free, and ingenious; the *Evangelist* brands them for *non professours*, as a point

Calvin. h c of abatement in the praise of their faith. Wherein had they been rightly grounded, at their first entrance thereinto, they would have

Augustin. on the place. profited so well, as to have conquered the love of humane praise to have fixed their glorying

with

with St. *Paul* in the Croſſe of Chriſt, and to eſteem all the pompe of the world beneath it; * for to this end our Lord was pleaſed (for the confounding of proud impietie to conſigne his Croſſe on the forehead of his ſervants; on that very part which is as it were the ſeat of ſhame facedneſſe, in token that they ſhould not be aſhamed to confeſſe the faith of Chriſt crucifyed, and manfully to fight under his banner, againſt ſin, the world, and the Devil.

* *Ad hoc enim et ipſe dominus Crucem ſuam ubi eum dementia ſuperbæ impietatis irriſit, in eorum, qui in illum crederent, frontibus fixit; ubi eſt quo, dammodo ſedes verecundior ut de nomine ejus fides non erubeſcat. Auguſtin ibidem.*

And ſuch was the zeale of the primitive Chriſtians, the noble Army of *Martyrs*, and Confeſſors, whoſe heart was warmed with the reaking bloud of Chriſt, they thought nothing o much to looſe, or ſuffer for the Teſtimony of his truth, ſeeking more earneſtly the glory of *Martyrdome*, then the moſt ambitious to aſpire unto the height of wordly glory,

Multò avidiùs tunc martyria gloriosis mortibus quærebant, quam &c. Sulp. Sev. lib. 2.

It is that which may exerciſe our thoughts n wondring, how they ſhould ſuffer what they did, with ſo much chearfulneſſe, as though it had been in other bodyes; conſideing they had no more to move them thereunto, then what we reckon our ſelves o have, that is, a good Captain to lead nd encourage them; a righteous cauſe o prompt, and embolden them, a gracious

ὡς ἐν ἀλλοτρίοις σώμασι. *Sozom. lib. 1. cap 1.*

God to relieve, and ſuccour them, and a glorious Heaven to receive, and reward them.

But what ſhall we think then of theſe poor ſoules, that wanting all theſe, yet endured no leſſe torments! ſuch as we find in the Heathen Martyrologie, as *Zeno*, *Socrates*, *Anaxarchus*, &c, that ſealed ſuch leane, and barren truths as Philoſophy taught them, with the expence of their deareſt blood!

Tertullian ad Martyres.

Hac non ſine cauſa dominus in ſeculum admiſit: ſo thought Tertullian; theſe examples God permitted to be in the world, not without ſome ſpeciall providence; but either to exhort us in this our day, or to confound us in the great day, if we feare to ſuffer for ſaving truth, what they affected for lying vanitie.

But here there is ſome cauſe to fear, that if our courage were to be layd with theirs in the ballance, it would be found much too light.

Indeed we have no preſent occaſion to make experiment of our valour in this kind; living under no *Pagan* Princes, or perſecuting Tyrants, ſuch as might ſummon us to a bloody tryall, to atteſt our faith by ſuffering for it: Nay on the contrary, not to confeſſe Chriſt in ſome ſort now, is all the danger, leſt we ſhould ſuffer that which amounteth, unto a putting out of the Synagogue: but yet however, there is matter enough to exerciſe our Chriſtian fortitude the

Non enim ſunt Pagani principes, non Tyranni perſecutores, non ſanguis ſanctorum funditur, nec fides ſupplicijs comprobatur. Salvian de Gu. lib. 3.

here be ſome things as odious to the men of his age, as the name of Chriſtian was, or could be two Jew, or Gentile, as namely for a man to make conſcience of his wayes, to walk more circumſpectly then the common ſort, to be ſtrict in thoſe things, wherein others take more libertie, and not to *run with them into the ſame exceſſe of riot*; this the Apoſtle expreſly notes to be an occaſion for the Chriſtians to be evil ſpoken of by the Gentiles, having nothing elſe to accuſe in them, but *their good converſation in Chriſt*, and this hath ever been cauſe enough for the righteous to be hated, *ſojourning* (as they do) *in Meſech, in the midſt of a crooked and perverſe nation, eſſe jam inter nocentes innoxium, crimen eſt, &c.* Among vitious perſons to be vertuous, is a crime (ſaith S. Cyprian) not to imitate evil men, is to offend them. They in Wiſdome are not aſhamed to profeſſe it; *He is grievous unto us, even to behold him, for his life is not like other mens, His wayes are of another faſhion; he upbraideth us with our offending the law*, Such an upbraiding is the good, & innocent life to corrupt and depraved manners, *Peccantium frontem, etſi non verbis, tamen ipſa vitæ genere diſſimili verberat*; it is *Lactantius*: the pious mans life, though his tongue be ſilent, reproves the offendor, not to have fellowſhip with the works of darkneſs, is to reprove them; In regard hereof, the mocks and floutings of graceleſſe perſons may beare the name of perſecution, by the authoritie of St, Paul, ſo terming the carriage of *Iſmael* toward

Mr. Herons firſt ſermon on the Eunuch baptized.

1 Pet. 4 4.

cap 3. v. 16.

Pſal. 110. 95.

Cyprian Epiſt ſecunda lib. 2.

Wiſdom. 2. 15.

verſ. 12.

Cur enim ſint aliqui interneſtivè boni, qui corruptis moribus publicis, convitium bono vivendo faciant! &c. Lactantius lib. 5. cap. 9.

Eph. 5. 11.

ward *Isaac* which though it were no more then mocking that we read of *Gen.*21.9. The Gal.4.29. Apostle stileth it persecution, and applyeth it to the state of the Christian Church, as then it was; *Even so it is now*, was so then, and will ever so be, so long as there be any borne after the flesh, they will be prosecuting those that be borne after the spirit: there 2 Tim.3.12. is no avoyding it, *All that will live godly in Christ Iesus, shall suffer persecution*, more, or lesse, it is part of the Crosse that Christ left to be the Rev.13.10. portion of his Disciples: *Here is the patience, and the faith of the Saints*, if we that profess our selves 1 Pet.4. to be Christians, can be content to *suffer as* 16.and 3. *Christians*, that is, *for Well doing*, and *glorifie* 17. *God on this behalfe*: not regarding what we may loose in credit, favour, or preferment, not V.14. reckoning of the *reproach*, or scorn that can be cast on us *for the name of Christ*, this will testify that we are Christians indeed, and not falsely so called. All which we promised, and much more, at our first entrance into Christian itie *cum ad hanc sectam utique susceptæ conditione ejus pacti venerimus*, as saith *Tertullian*, when by solemn oath, and conenant, we engaged our selves upon this warfare, to continue Christs faithfull Souldiers unto our lives end.

Nunquam deest tribulatio persecutionis si nunquam desit observantia pietatis Leo.S.8.de quad.

Vis probare verum esse quod dictum est! incipe piè vivere in Christo. Aug.in ps.54.

Tertullian ad Scap.

2 Tim. 2.3. Where is that κακοπάθησον then, the Apostle speaks of, the enduring *hardnes as good Soul*

s of Iesus Christ, when every small affront 2. Sam. 6. 20.
ppals us, the scornes of *Michal*, the Athenians Acts 17.
ocking, quencheth the smoaking flaxe of our
al, makes us ashamed of our forwardnes in the
rofession of religion; nay see the perverseness!
he fore head of brasse in the acting of sin, is
ore tender then flesh in defence of Christ: can
ffer his name to be dishonoured with hor-
d blasphemie, his body all torn and mangled
resh with cursed oaths, his truth empaired
ith impious absurdities, and never once open
eir mouths in his just vindication.

Toward these baptized Atheists, ἀθετοῦντες Clem strom. 6.
ν κύριον (as Clemens speaks) unchristing
r Saviour (what lyes in them,) and unchrist-
ng our holy profession, we are (it must be
onfessed) too patient, In zeale to the glory of
od, Babylon hath exceeded Sion; we want
at decree of Nebuchadnezzar: the fury of this Mr. Hooker Eccl. pol. lib. 5.
s wicked brood hath the reines too much at
bertie: the venom of their poisoned hearts Dan. 3. 29.
eaketh out at their mouths to the anoyance
many others,

Now what is this else, but (as one sayes Ralegh.
ell) to shew our selves Gods against God,
nd slaves towards men! to side with flesh,
nd its corruption against Christ; and his spi-
it, and how shall we think to looke him in
e face, *when he shall come in the glory of his* Mark. 8. 38.
ather, with the holy Angels; but even *call to the*
ountaines to fall on us, and to hide us from the Rev. 6. 26.
rath of the lambe.

Knowing therefore this terrour of the Lord, 2 Cor. 5. 11.
e perswade men, those that have reason to
be

be perſwaded, not to eclipſe the bright Sunſhine of his truth with earthly affections, nor to be aſhamed of confeſſing that which with all our ſtudy we endeavour to know, and in knowing whereof we account our chief felicitie. Not to make religion a cloake for the weather, to put off, and on, upon occaſion, as will beſt ſute with our worldly ends, but to count
1 Tim. 6. 6. *Godlineſſe our greateſt gaine*, what ever we looſe
Phil. 3. 8. by it in outward reſpects, to eſteem all things elſe in the world but loſſe and dung for the ex-
Eph. 4. 14. cellencie of the knowledge of Jeſus Chriſt: Not to be as children toſſed to and fro, and carried about with every whifling wind of
Heb. 10. 23. doctrine, by the ſlight of men, but to hold faſt the profeſſion of our faith without wavering;
Mat. 5. 5. for he is faithfull that hath promiſed, a bleſſed
11. 12. reward to all that ſuffer for him, and his righteouſneſſe, even a crown of glorious immortalitie.

Heb. 12. 3. And leſt we be wearied, and faint in our minds, conſider we him that endured ſuch contradiction of ſinners againſt himſelfe; and yet this notwithſtanding, gave not over to do the the worke he had in hand, but as *for this cauſe he came into the world, that he might bear wit-*
Joh. 18. 37. *neſs unto the truth*, ſo when he was to leave
1 Tim. 6. 13. the world, he witneſſed (as ſaith the Apoſtle) before Pontius *Pilate* a good confeſſion; and confirmed the truth of his doctrine by a dolo-
Sidon. Apol. lib. 9 rous, and bloudy death, *Quantaſlibet nobis anxietatem pateras vitæ præſentis propinet afflictio* &c. as *Sydonius*, expreſſeth; let the world pre-

nt us with never ſo great a Cup of afflictions
is but litle, if we remember how much our
aviour dranke at the Croſs, Nor ſhould we
eed any other cordial to refreſh us in our ſuf-
rings, but that wherewith *Peter* is ſaid (by
Clemens) to comfort his wife, when he ſaw
er led to martyrdom, μεμνῆσθω τῦ κυρίυ remem-
er the Lord; whoſe Diſciples if we be, we
uſt not think to ſpeed better then our
aſter; No, he tells us, *it is enough for the Diſ-
iple that he be as his Maſter*: and we to hold
ur ſelves highly honoured to drink of that
up, wherein he hath drank before us; nay, to
ejoyce in as much as we are partakers of the
ufferings of Chriſt, that when his glory ſhall
e revealed, we may be glad alſo with excee-
ing joy, *for if we ſuffer with him, we ſhall reign
with him:* If we follow him by the way, of his
Croſs (*being made conformable unto his death*)
it will bring us where he is, to be partakers
of his glory: But that is a *vobis datum eſt*, too,
we cannot have it of our ſelves, it muſt be gi-
ven us, *in the behalfe of Chriſt, not onely
to beleeve on him, but alſo to ſuffer for his ſake.*
Unto him then to make our humble re-
queſt.

Clem. ſtrom. 7.

Math. 10. 25.

1 Pet. 4. 3.

2. Tim. 2. 12.

Phil. 3. 10.

Phil. 1. 29.

O Bleſſed Jeſus, *Author and finiſher of our faith*, who haſt given us the grace to beleeve on thee, give us alſo the courage to confeſſe thee, and as thou haſt enlightned our mindes with the knowledge of thy truth, ſo enflame our affections with the zeale

Hebr. 12. 2.

zeal of it; that whether by life, or by death, we
may glorifie thy name; and nothing be *able*
to separate us from the love of thee, for thou
Rom. 8. 35. onely art Holy, thou onely art the Lord, thou
onely O Christ with the Holy Ghost, art most
high in the Glory of God the Father.

AMEN,

SERM

SERM. III.

Matth. 20. 15.

Is thine eye evill. because I am good

IT is pitty that goodnesse should give an offence, or be troubled to justify her worthy proceedings; and yet such is her fate with evill men, that make * vertue the ground of their hatred, and disparage it (all they can) with foule * detraction: you have here the truth of this complaint represented in a parable, the parable of an housholder, that hired labourers into his Vineyard, who for giving alike wages unto some that came last, is blamed by the first of dealing uujustly, but innocence is never unprovided of reasons; either for the defence of her selfe, or the conviction of gain-sayers; It was his bargain (he saith) with them, he had agreed for so much, and so they could demand no more; then besides, what he gave, was his own, and therefore why not as much to these, as to themselves? and none to controll him for it: and thus having cleared himselfe from their

φθόνος ἀμειβόμενος τὰ καλὰ ἔργα. *Perynd pyth.* νικᾷ γαρ' ἀεὶ διαβολὴ τὰ κρείττονα *Menand.*

their false imputation, he now charged the with a fault indeed, their envious repining and this occasioned by his good deeds: the eye was evil, because he was good.

In which words, he so reprehends their envie, as he seekes to amend it, and this, by displaying unto them the state, and condition of that wicked passion.

Division. 1. In the Organ, and instrument by which it worketh, *Oculus*, the Eye.

2. In the nature, and qualitie, of which it consisteth, *Malus*, Evil.

3. In the motive, and occasion, from which it proceedeth; *Quia ego bonus sum*, because I am good.

These parts *ad oculum*, the text presents: from thence we have the draught, or portraicture, as it were, of a picture laid before us; and that so accurate, as none can presume to mend it: our labour is onely to fill up each part, as the grace of God shall enable us, desiring there be in none here present an *Evill Eye*, to Mat. 6. 23. censure the limners imperfections, but in all *a single eye*, to make the best use of them, for the amending of their own; I begin with the Organ, or instrument of envie; that is, the Eye.

Part 1. The Instrument.

MAn at his creation was an uniform and entire, his creatur soul and body like a wel tun'd instrument, sounded nothing but the praise of his maker, and his own felicitie: but being once subdued by sin, he fel at discord with himselfe laboured his own destruction. And

in the beſieging of a City, thoſe Forts and Bulwarks that lately defended her, but now ſurprized by the Enemy, help to batter, and demoliſh her, ſo in ruining of man (built once as a City that is at unity in it ſelfe) thoſe members and faculties that were the chief agents of his happineſſe, became now the Engins of his miſery. I will inſtance onely in the eye, a member abounding with ſo much excellency, and withall, ſo much iniquity, that I know not whether it may more invite your admiration, or your ſorrow. An Organ ſo divine, that the miſticall Egyptians could not find a fitter hieroglyphick to expreſſe the divine all-ſeeing providence. But the Stoicks unable to ſatisfy their wondring without the help of idolatrie, intitled it a very God, as if to be ſure of a preſent deitie, they would have their Heaven of Gods about them. But without ſuch wild Hyperbole's, it is praiſe enough, that which, may conſiſt with pietie; and for this, we find an inſtance in St. Chriſoſtom, who choſe this part above the reſt, to aſſert the power, and wiſdome of God, that from ſo vile a matter as earth which affordeth brick, and tiles, could extract ſo goodly a piece, as is the eye, that for its maieſtie, ſtrikes an awfulneſſe in the beholders, and beſides, endued it with ſuch vertue, as within ſo narrow a compaſſe to comprehend ſo many objects, as mountains, Forreſts, Seas, & Heaven. *God hath ſo done this marvelous worke, that it ought to be had in remembrance*: giving the eye ſuch a preheminence above other parts in man; ether 1. in regard of the elder-

Pſ. 121. 3.

Corl. Rhod. lib. 3. cap. 28.

Chryſoſt. ad Antioch. hom. 11.

Pſ. 111. 4.

ſhip

ſhip thereof before the birth; a ſeniority (as we may call it) in the wombe; where it is firſt begun to be formed, before any other part; that as the light was the firſt creature which God made in the greater world, ſo this *light of the body* is the firſt thing too, that is made in man, the leſſer world. Or 2. in regard of its compoſition, with ſuch manifold variety of humours, and tunicles; as if this litle globe were the model of nature, wherein are comprized all her perfections: Or 3. in regard of the munition, being fortifyed in a cave of bone, more artificiall, and defenſive, then the tent of a diamond; as the jewell within it is farre more pretious; and beſides too, fenced above with a pentice of brows, & ſhuttings of lids, whoſe quick motion comes neareſt in nature to the rate of a moment, as if thereby to prevent (beſide other annoyances) the temptations of ſin; that death may not enter by theſe windoes; But you will cheerfuly give God the praiſe of ſo rare a worke, if you conſider the ſingular uſe, and office thereof.

Gen. 1. 3. Mat. 6. 22. Jerem. 9.

It is the Eye whereby we put our ſelves into our own protection; and then make no doubt of our being in ſafety, when this centinel tells us, we are not in danger, which the ſight (by a kind of providence) can diſcover before it approach, and needs not, as the other ſenſes, to be warned in the ſmart of it.

Exod. 10. 23.

It is the Eye that makes us to be in the preſence, each of other, which we ſeem to acknowledge with baſhfulneſſe at the looke of it: and wanting this, we come ſomewhat neare

the

the Egyptians case in their plague of darkness, to account all the world but our dungeon or sepulchre. Exod. 10. 23.

It is the eye that assureth our understanding by the most certain demonstration, and turneth our opinion into knowledge; as no less our infidelity into belief, that on the testimony of our sight, we disclaim and renounce our reason, and are confident any thing may be so, because we see that so it is. John 20. 27, 28.

It is the eye that enricheth us, by giving us the fruition of all Gods creatures; and not onely satisfies our curiosity, but assists our invention, for the enquiry of arts and sciences.

It is the eye whereby we can travell, even while we sit still, by whose celerity we can out-run the swiftest star, and be in an instant at the end of that journey, which they must by leisure attain unto.

Nay, lastly, by this we can make that better use of Astronomy, that beholding the Common-wealth of those heavenly bodies, how regularly they observe their courses, and conform unto the first mover, we should strive to imitate their orderly Government, and frame our actions after the image of him *in whom we move, and have our being*. *Cum spectamus totam hanc cœlestem rempublicam, & in ea singulorum quasi quædam officia disposita ad summi Rectoris obsequium, &c. Mou. Polym. c. 25.* Acts 17. 28.

Thus have you seen the excellencies of the eye, and now be content to see the iniquity, which the eye so abounds withall, that some Heathen Philosophers (as *Clemens* reports)

maintained it to be mans higheſt happineſſe to abſtain from the evils thereof; Nay, ſome Chriſtians too we read of, that in an impious and ignorant obedience to the literall advice of our Saviour, finding their eyes to of-
Matt. 5. 29. fend them, plucked them out, leſt they ſhould light them to utter darkneſſe. But without the help of madneſſe to aggravate this wofull truth, we may with grief enough confeſſe, that there is ſcarce any ſin that is not promoted by the eye, which by reaſon of its activeneſs and volubility, is apt to offend both with more frequency and facility, and that at a diſtance too, without the company of the body: For if it look on food with greedineſſe, without the charging of the ſtomack, it commits the ſin of gluttony: and if it look on a
Mat. 5. 28. woman with luſt, without the touch of carnal embraces, it commits the ſin of adultery; and if it look on riches with covetouſnes, without the ſeizure of the land, it comm its the ſinne of robbery. Not that the eye alone is guilty of producing theſe wicked acts, which flow originally from the heart, as the
Mark 7. 21 fountain of evil things, and by name of the *evil eye*, as our Saviour voucheth it, *Mark* 7.22.

The heart then, that corrupts the eye; and the eye betrayes the heart, and both have their reſpective intereſt in the ſervice of iniquity. But however, the eye is entitled to the fault; becauſe it doth not onely yield to the heart, but ſeduces it, and it is as the window to let in evil; as you may find in viewing only the

Re-

Records of ſin; it was the eye that enticed *Eve* next to the ſerpent; or rather tempted her beyond the tempter; *When the woman ſaw that tht tree was good for food*, and *that it was pleaſant to the eye, ſhe took of the fruit thereof and did eat*, and thence bequeathed the itch of curioſity to all her poſterity. And if you turn over to the next great ſin of the world, (that could not be purged without a deluge of waters) you ſhall find that all beginning from the eye; *The ſonnes of God ſaw the daughters of men that they were fair, and they took them wives of all that they choſe*, by which wild polygamie, they repleniſhed the earth not ſo much with children, as tranſgreſſions; and yet this was but the dull miſchief of the eye, unacquainted as then with the art of ſin; but if you lnok into the elder age of the world, you ſhall ſee the ſtudied and elaborate malice of the eye, burſting forth from *Saul* in envy againſt *David*; when being applauded with ſongs of triumph for his victory on the Philiſtine, it followes thereupon, Saul *eyed* David *from that day and forward*; *confingebat oculos*; ſo renders *Tremelius*; darted his eyes on him, as it were ſharpened or pointed with envy, that ſure we may be, he was full of rancour, which thus run over ſo high as his eyes. And yet the eye is not ſole inſtrument of envy, for blind men may be affected therewith, and the Ear alſo can entertain envy, as the tongue can utter it; but this notwithſtanding, the eye is chief actour in this paſſion.

Gen. 3. 6.

Gen. 6. 2.

1 Sam. 18. 8.

Becauſe being of a more buſie and inquiſitive nature, it meets with many occaſions of envy, that come not unto the knowledge of the ear.

2. Beſides, being of a quicker apprehenſion, it more deeply affects the mind with ſuch objects, as be preſented unto it, than the ear can move her by the moſt certain information; and therefore being infected with envy, it woundeth the ſoul with deeper impreſſion of the object it maligneth, and maketh the poiſon much more ſtrong in operation.

Livor tabificum malis venenum. Virg

3 As the eye is ſaid to be *animi index*, the minds interpreter; ſo here it is moſt truly verified; no tongue can ſo expreſſe the thoughts, as the eye diſcovers the diſpoſition of an envious ſoul; *Nuſquam recta acies*; the look is never but awry, as was that of *Saul* toward *David*; *limis intuebatur* (ſaith *Junius*) he looked askeue on him, as if dazled with the ſplendor of his vertue, he were not able to behold him aright.

Ovid. Metam.

In his notes on the place.

Nay 4. Some are bold to affirm, that it can ſend forth the power of its malignity, by hurting that object it beholds with envy; as if it were not enough for the eye to be like thoſe heavenly planets in figure and brightneſe, but it muſt reſemble them in their worſt quality, by caſting a maligne aſpect; and though *Valeſius* under the title of his ſacred Philoſophy, do deny this blaſting property, yet *Aquinas* and *Azorius* as rationally maintain the likelihood, and that without the danger of admitting

Valeſius de ſacra Philoſoph. c. 68 fuſè.

ting any Platonicall emiſſion of Eye-beams: for when every paſſion of the ſoul hath ſuch dominion over the ſpirits, that it can force them into any part of the body, agreeable to its ſeverall propertie, and doth manifeſt the ſame by ſome outward alteration in the part ſo viſited; why ſhould we not allow the like effect unto envy, whereby the ſpirits boyling up from the heart into the brain, and thence driven into the eyes, may well flow out at thoſe porie paſſages in poiſonous rayes, which iſſuiug into the eyes of thoſe whom they eagerly behold, by mediation of the infected aire, do thence ſtream into the heart, as ſeeking a place of like affection unto that from which they ſprang; and tainting that with the noiſomneſſe of their ſtrange quality, at laſt, declare the contagion thereof in the languiſhing of the outward parts. Or if with St. *Baſil*, we reject this opinion, as rather believed by the vulgar, than allowed by the learned; yet thus much he gives us leave to reſolve, that οἱ μισόκαλοι δαίμονες; the devils, enemies to all that good is, if they find any perſon inclined to maliciouſneſſe, as they have power to abuſe their bodies, ſo likewiſe their eyes to the executing of their wickedneſſe; ſo that ſtill it is the guilt of the eye, that becommeth thus a weapon of unrighteouſneſſe to the Prince of darkneſſe. And as if Nature would be revenged for ſo foul a violation; you ſhall find no part infeſted with more diſeaſes, nor ſooner decaying; as if ſhe would make us to bewail the errours of our ſight, in

Baſil. hom. de invidia.

the want of it; and you may obſerve, that the end ſuffers moſt in the agony of death, by the cracking of its ſtrings, and diſſolution of ſpirits; nay and after death too, bears the tokens of that deadly conqueſt, being flung wide open in gaſtly wiſe, as if juſtly then to ly open to injurie, that was before ſo injuriouſly open to all iniquity. But then you may withall obſerve the carefulneſſe of nature too, that in the ſame part whereby we offend, hath provided an expiation, that ſeeing (as *Syracides* ſpeaks) *nothing is more wicked than the Eye, therefore it weepeth on every occaſion*; And (beloved) let this proneneſſe to weeping, be a motive unto us of godly ſorrow, and let us teach our eyes with *Jeremie*, if not to *run down with rivers of water*, yet to *trickle down* at leaſt with ſome few drops of penitent tears: to bewail the ſinnes that we have committed, and have not repented of, nay, ſcarce acknowledge them to be ſins; as many alas! too many do, untill with the rich man in the Goſpel, they lift up their eyes being in torments: one precious drop of this water, now, now may quench the glowing ſparks of envie, which by our neglect might kindle into everlaſting fire. O let us be here then all *Baptiſts* to our ſelves, and preach unto our eyes *the Baptiſme of repentance for the remiſſion of their ſinnes*;

Here let us ariſe and bath them in the layer of their own compunction, and with the tears

Eccluſ 3. 3.

Lam. 3. 48. v. 49.

2 Cor. 12. 2.

Metuere quod bonum videas & invidere melioribus, leve & modicum apud quoſdam crimen videtur; dumque exiſtimatur leve eſſe, non timeretur, &c. Cyp. de Invore.

Mark 1. 4.

tears of our eyes, wash away the evil of them, which in the sense of my Text, is the nature and quality of envy, and comes next to be discovered.

Part 2. The nature

Τὸ ὄνομα μίμημα τῦ πράγματος; It is *Plato's* apoththegme, words are the image of things, and represent them as they be in nature unto our understanding: but behold here a vice beyond the propriety of Expression! It is not enough for the envious eye to be called by the name of Envious, but it must be paraphrased by the term of Evil, as if it could not be otherwise sufficiently made known unto us; and if you will bestow your attention on so vile a subject, you shall hear it abundantly make good the stile of evil, both in regard of the evil of sinne, and the evil of punishment.

First, for the evil of sinne; we consider it in the generall by the Parents from which it descends; which are no lesse than two capital sinnes, pride and covetousnesse, when making our own persons the God of our desires, and seeking infinite contentment in the compasse of our selves, we maligne the prosperity of others, as seeming to diminish our own felicity: which (*a*) Saint *Cyprian* and (*b*) *Aquinas* conceive to be the cause of Satans banishment from heaven, as grieving at the dignity

(*a*) *Ser. 2. de zelo & livore.*

(b) *Post peccatum superbiæ consecutum est in angelo peccante malum invidiæ, secundum quod de bono hominis doluit. Aquin. 1. 9. 63. a. 2.*

of man, whom he beheld made after Gods own image, insomuch that he would relinquish his own glory, to devest so noble a creature of perfection, and rather be in hell himself than see *Adam* placed in Paradise. But certainly after his fall it was the first practice of his wickednesse on earth, to envy mans innocence, and to implunge him with himself in the abysse of sinne, and misery: and it was envy too he made choise of, to be his engin of perdition, possessing *Eve* with an envious thought of God, as if he forbad them the tree of knowledge for no other end, but to debar them from the Society of his glory. Neither is there any infection in man, that seems so properly to be the infusion of that venemous Serpent: for whereas all the other passions were in the soul in the state of innocence, (although in a pure and perfect condition) there was only no occasion for envy; but this (like a cursed weed) sprouted immediately from the soil of corrupted nature. Neither is there any vice arising in us from the bitter root of original sin, that more enforceth us to acknowledge our derived corruption; & that *the Scripture saith* not *in* vain, *The spirit that dwelleth in us lusteth to envy.* The place of the Scripture that saith this, St. *Iames* (that voucheth

Wisd. 2. 24.

Hinc Diabolus inter initia statim mundi periit primus & perdidit. Cypr. ibid. & Lactant. lib. 2. 9. Deum zelotypia inductum exprobrat, & consulto mandasse de arbore, ut in gradu inferiori hominem teneret Calv. in Gen.

Inter cæteros pestilentiæ morbos quos antiquissimus ille ac fœtidissimus serpens gravissima lætiferæ æmulationis invidia, & teterrimo illo viroſi oris spiritu inhalat. Calv. ad Ecc. Cath lib. 1.

Jam. 4. 5.

Est totum venenum antiqui serpentis. Paris. de mor. 4.

voucheth it) hath not told us, it is by moſt conceived to be, *Gen.*6.5. where it is ſaid, that God ſaw *that every imagination of the thoughts of mans heart was onely evil continually*. And then, this parallel will confirm the ſenſe of my Text, that envy and evil are *Synonymma*, two words implying the ſelf-ſame thing, and we thereby to be admoniſhed, that there is ſomething more of evil in this paſſion then the reſt, or elſe, this expreſſion might have been ſpared. Gen.6.5.

The evil whereof we come in the next place more diſtinctly to conſider; Firſt in reſpect of the univerſality, and then of the malignity of it.

Firſt for the univerſality; it is of ſuch a diffuſive nature, that like a generall inundation, it ſpreadeth almoſt over * all mankind, ſo as very few (like *Noah* and his family) are exempted from it; though happily they may be free from other infirmities, (as *Nazianzen* inſtanceth in *Euſebius*, a man (otherwiſe) victorious over his paſſions, and endued with ſingular piety, as the troubles of theſe times abundantly manifeſted; ὅμως δέ τι παθόν τι ἀνθρώπινον, onely toward *Baſil* he expreſſed ſomewhat of humane weakneſſe in the maligning of his eminent endowments; you may ſee the tincture of this malignity in ſecular profeſſion, as namely in the compilers of hiſtory, whoſe Collection, (as *Tyrius* obſerves) are moſt employed

Vidi ego & expertus ſum zelantem puerum, nondum loquebatur, & intuebatur pallidus amaro aſpectu collactaneum ſuum. Aug. Confeſſ. l.1.c.7.

Major hiſtoriæ pars in rebus deterioribus moratur, &c. Tyr. Max. Serm.12.

ployed in matter of a more diſmal nature, as tyranny, oppreſſion, rebellion, murthers, and the like ſad accidents; as if theſe things onely could raiſe the authours obſervation, that carrry in them the reproach of humane miſery. So for Advocates, Oratours and Poets, it is the note of *Charron*, that being cold in the praiſe of goodneſſe, they are eloquent in miſchief: the words, invention, figures to defame and flout, are more rich, more emphaticall, and ſignificant, then to commend or ſpeak well: And ſo generally for the reſt; all are infected with the plague of envy, more or leſſe, as it may appear,

Qui ſont laſches à reciter le bien, eloquens au mal, &c. Charron de la ſoy lib. 1. cap. 39.

1 By the credulity of men unto evil reports, either * out of their own guiltineſs, eſteeming others by themſelves; or elſe ſuppoſing their own faults leſſened by the aſperſion of others, *when like dead flies in precious ointment*, one ſenſeleſs rumour ſhall cauſe the beſt name to ſend forth a ſtinking ſavour, and diſreliſh all the ſweetneſſe of the moſt approved vertue.

Iſid. Peluſ. Ep. 162. l. 3.

Eccle. 10. 1

Or 2. By the acuteneſſe of men in diſcerning the imperfections of others, though it be but a *mote* in their *brothers eye*, and taking no notice of their vertues, like the Ravens, of which *Peluſiet* ſpeaks; οἱ λειμῶνας παραπέχοντες, who paſſing by gardens and flowery fields, direct their flight onely to carcaſes; and as the noſe can ſmell no water (ſaith *Hippocrates*) ἐὰν μὴ σαπῇ, unleſſe it be corrupted; ſo neither can they perceive any action, that is not

Mat. 7. 3.

Iſid. Peluſ. Ep. 237. l. 3

not leavened with ſome depravity. This for the univerſality.

We are apt to look upon the malignity, which is more peculiar unto envy, than to any other vice; for whereas any other vice is contrary but to ſome ſingle vertue; as pride to humility, anger to patience, and the like; This of envy is contrary to all, hating every thing for which any one is commended: and as it is contrary to all vertue; ſo eſpecially unto charity, the chief and greateſt of Chriſtian vertues: being grieved at that good for which charity rejoyceth, and rejoycing at that evill, for which charity lamenteth; τότε φίλος ἐστὶν, ὅταν δακρύοντα ἴδῃ, ſaith Saint *Chryſoſtome*: Then onely the envious man becomes a friend, when he ſees one weeping and bewailing his misfortunes, and he more willingly condoles his miſery then he could congratulate his proſperity. Beſides, Charity, as it extends unto all men in a courteous reſpect, ſo in a nearer affection to thoſe that are allyed by ſome natural relation, or reſemble them in ſome like quality or action; but envy chiefly maligneth thoſe that are neareſt, κατὰ γένος, κατὰ συγγένειαν, &c. either by countrey, or kindred, or age, and which are moſt like them in riches or fame, or art, or the deſire of the ſame things: then further, as it is contrary to charity or love, ſo likewiſe is it to the God of love; for whereas God freely communicates his goodnes to his world of creatures, and delighteth in the good which he imparteth unto others: the envious man would rather be-

Nullum malum ime pugnat, ſed ſolum & omne bonum. Pariſ. de mor. 4.

1 Cor. 13. 13.

Ariſt. Rhetor. l. 2. c. 12.

1 Joh. 4. 8, 16.

be deprived of goodneſſe himſelf, than that another ſhould enjoy it, and is more vexed at the welfare of his neighbour, than he would be at his own calamity. And if you will deſcend in your thoughts by the ſeverall ſteps of nature, you ſhall find it as far from the creatures, as they come nearer to their Maker in perfection.

Franciſc: Victoria, & alii ab eo citati.

The bleſſed angels are ſo far from envy, that (as the Schoolmen do affirm) they rejoyce more in the happineſs of their bleſſed aſſociates, than theſe their ſelves do in their own happineſs. The higher in glory are more delighted in the felicity of thoſe below them, than thoſe below them are delighted in their own felicity: becauſe (as they argue) the accidentary perfections, which followed happineſs, being communicated according to the copacity of the receivers, it muſt needs follow, that the ſuperiour having a larger capacity, muſt conceive more happineſs in apprehending the joy of their inferiours, than the inferiour conceive in apprehending their own joy. Step we next unto him that was made a little lo wer than angels in dignity; it is not to be found in the beſt of men, but alwayes where it is, it is an argument of a degenerous diſpoſition, that confeſſeth a minority to the perſon envyed: So that *Cicero* did not more bravely then truly reſolve, that no man alſo is confident of his own vertue, doth envy that of another. Nay, look on thoſe creatures that are lower than man,

Pſal. 8. 5.

Semper minor eſt qui incedet. Plin. Epiſt.

Ego ſemper ſenſi, neminem alterius qui ſuæ conſideret virtuti invidere. Philip. 10.

nan, I mean the brute beasts; and *Plutarch* will tell us, it is not in them neither, as having no apprehension of glory or prosperity, which are the main provocations of envy. So that those fabulous contrivers of Mans Creation, that would have each creature contrive an affection to the making up of his soul, might here have failed of a creature to make up their invention; Nay, one degree lower yet, look we down on those that have made themselves the lowest in nature (if sin and misery can make them so) the very devils themselves; and although we cannot deny it to be in them, yet we cannot deny neither, but it is worse in men than in Devils; For Devils do not envy one another; and besides, their envy ariseth from the want of that good which they have lost; whereas man envies that good, which he may obtain, nay, ofttimes that which he hath already, envying * not that himself wants good, but because another doth not want it. This may suffice for the evil of sin, our next prospect is that which attends it, the evil of punishment; which may be considered either in regard of the discommodity, or of the anguish, and torment of it.

Non ut aliquid boni sit ipsi qui invidet, sed quia illis est quibus invidetur. Aristotel.

First, for the discommodity; it is injurious to the Common wealth; for as *Plato* wisely blames the envious man, τῇ τῶν ἄλλων καβολῇ δεῖν οἰόμενος ὑπερέχειν, &c. while by derogating from others, he thinks to excell them, he proceeds not aright himself to vertue,

Plato de Rep.

tue, and hinders those that would proceed by unjust detraction; so that damping the desire of attaining vertue in the City, he deptives it (what lyeth in him) of worthy atchievements. For though such spirits there may be, that take pleasure in the envy of their adversaries, as a testimony of their goodnesse, yet others of a softer temper choose rather to obscure their own excellence, then to provoke anothers malignity. And as some *Christians are said to have fled from the glory of martyrdome, to spare their persecutors from the guilt of murther; so they will restrain their meriting endeavours, for fear of endangering the innocence of their brethren.

Neque enim Christianos quantumvis fortes ac singulari tolerantia præditos, sui tantum rationem habere oportet, sed persecutoribus quoque consulere, &c. Nazian. Orat. 3.

Perdit quæcunque omnes mercatores lucrantur. G. Paris.

Thus is envy unto others; but is much more injurious unto the envious person himself, as defrauding him of that benefit, which he might enjoy by charity, whereby he might make his joy as universall as the blessings of mankind; nay, make all these blessings as it were his own, by rejoycing in them.

This is the first sort of punishment, but a worse is behind, that is, the Anguish and Vexation wherewith envy requiteth those that entertain it, as if the divine justice had appointed this sinne to be the torment of itself, that could not likely have a worse torment then: therefore rightly termed by *Nazianzen*, ὄιστρον πονηρᾶ πνεύματος, the sting of

Quid infelici viro præstat invidia, quem in secretis conscientiæ quibusdam unguis livor ipse discerpit, & alienam felicitatem tormentum illius facit. Aug. de temp. Serm. 83.

n evil ſpirit; and certainly he that lodgeth it n himſelf, doth but nouriſh a ſnake in his reſt, to afflict and torture him: For whereas every other ſin hath ome pleaſure to endure it, as luſt, ntemperance, and the reſt, onely he envious man gives away his ſoul for nohing but bitterneſſe, and anxiety: a ſin ſo painfull, that God is wont to make this the puniſhment of other ſinnes; as appeareth by that which he threatneth to *Eli*, concerning the wickedneſſe of his ſonnes; *videbis æmulum tuum in templo*, thou ſhalt ſee thine nemy in my habitation, *and he man of thine whom I ſhall not ut off from mine altar, ſhall be to onſume thine eyes, and to grieve thine heart*, that s, by ſeeing others in the Prieſthood, from which they were rejected. Nay, a plague reſerved, to accompliſh the pains of the damned, s our Saviour tells the Jews; *There ſhall be eeping and gnaſhing of teeth, when ye ſhall ſee* Abraham, *and* Iſaac, *and* Jacob, *and all the Prohets in the Kingdome of God*; as if it ſhould be a ell to them, but to behold the glory of heaven, nd the extremity of their damnation ſhould e the ſight of others ſalvation: An inſtance whereof you may ſee in *Dives*, begging of *Abram* to ſend *Lazarus* with the tip of his finger ipped in water, for the cooling of his tongue; ertainly, this could no way eaſe him, being ormented in that flame; it rather ſheweth that eing more inflamed with envy, than with hellre, he made this motion for nothing elſe, but that

Velut quoſdam pectori ſuo admovere carnifices, qui ſe inteſtinis cruciatibus lacerent, &c. Cypr.

1 Sam. 2. 32, 33.

Vide P. Martyr. ibid. Excita æmulum contra te qui oculos tuos perpetuò urat.

Luk. 13. 28.

Luk. 16, 24

that *Lazarus* so for a while might be deprived of his happinesse, and descend into hell out of *Abrahams* bosome. And well may it be the punishment of the damned, when it hath in this life the property of the damned, that is, incurableness: which therefore *Cassianus* supposes to be that plague intimated by the Prophet *Jeremie* in the eighth of his Prophecy; *Behold, I will send serpents, Cockatrices among you which shall not be charmed, and they shall bite you.* For as he that was first infected with this poyson, I mean the Devil, was past the recovery of repentance: so they that are throughly stung with this serpent, are beyond the cure of the charmer, charm he never so wisely: you will yield the disease to be desperate, if you consider the quality of it, which contrary to all other diseases, is encreased by the remedies: for the more one stirres to mitigate the unhappy patient, either by patience or humility, or munificence, the more is he exasperated with the horn of envy; nor is any way to be cured thereof, but by the ruine and destruction of him that he envyeth; ὄυτ☉ ὅρος τῦ μίσους sayes St. *Basil*: This alone is the period of his hatred, if he see his rivall become miserable, and instead of being the glorious object of his envy, the wretched subject of his pity.

Ier. 8. 17.

Zeli vulnera occulta sunt, nec remedium curâ medentis admittunt, qui se intra conscientiæ latebras, cæco dolore clauserunt. Cypr.

Hic est ignis Græcus qui superfusione aquæ accenditur, &c. Paris.

Basil. hom. de invidia.

Hitherto you have seen the nature of this evil, as well in respect of the sin, as of the punishment, together with the particulars contained in either; in the former the universality

and

and malignity, in the later, the discommoditie, and vexation; but yet you have not seen the ground of this evil; which is no other than goodnesse it self; as it followeth in the next words to be considered, *because I am good.*

THe light is sweet, and a pleasant thing it is for the eyes to behold the Sun, and yet nothing is more unpleasant to a diseased sight, that is not able to endure the brightnesse, and thus likewise it befalls the eye of the soul. That good which is the delightsome object of the mind, while she is sound and rightly ordered, is the occasion of her hatred being once depraved, and instead of pleasing her becometh her loathing and detestation: and as to a corrupt stomack τὸ προσιθεναι βλαπτει, saith the great Physician, the very nourishment becomes corruption, so to a soul vitiated with envy, that goodnesse which should feed and cherish her, increaseth her malady and perversnesse; that whereas evil things work for good unto the righteous, on the contrary, good things work for evil unto the envious; who by the worst kind of Chimistry turns the happinesse of others into his own unhappinesse, King *Solomon* in his time observed this wicked disposition, and complained of it, *Eccles.* 4.4. *I considered all travell, and every right work, that for this a man is envyed of his neighbour*, but his father *David* felt the experience thereof from his enemies, as he seems to imply by that expression, *Psal.* 118. *They compassed me about like bees*; for they would not

T hthird part. The occasion. Eccles. 11. 7.

Hippocr. Aphor.

Rom. 8. 28.

Non commodum aliquid sibi quærit, sed solo fraterno pascitur detrimento, Paris.

Eccles. 4.4

Psal. 118. 12.

have been so troublesome, but that they perceived some sweetnesse in him more than ordinary, and this we may safely affirm to be one main cause of the best mens persecution in all ages of the world; and we may make it the ground of *Scaligers* observation; that there have been scarce any personages accounted famous for vertue or fortune, but some dismall death hath pointed them out, for an example to posterity: while the envious nature of man accounteth such illustrious merits, an upbraiding of their own defects, as if they were lighted unto infamie by the splendour of vertues shining about them. The truth whereof will many wayes appear, if we consider the diversity of goodnesse, which envy opposeth.

Perquam pauci viri ex iis qui clari illustresque tum virtute tum fortuna habiti sunt, quos non infelix exitus, &c. Scalig. Poet. l. 3. c. 15.

Alienam virtutem propriorum vitiorum exprobrationem existimantes, Joh. Vower polymath.

It was righteousnesse in *Abel*, that enraged *Cain* to imbrue the earth with his blood; the fury of envy so transported him, that neither could the love of a brother, nor the fear of God, nor the punishment of sin deter him from so horrid a wickednesse; so that this may be one reason why the Apostle joyns these two, *Envy* and *Murther* more than once, to shew how near they are allyed each to other.

Gen. 4. 8. 1 John 3. 12.

Tantum valuit ad consummationem sceleris æmulationis furor, ut nec charitas fraternis, &c. Cypr. de zelo.

Rom. 1. 21. Gal. 5. 21.

It was graciousnesse in *Joseph*, that made him envied of his brethren, *because his father loved him more then all his brethren*: so that *Iacob* was in the right, when he told them (at the sight of

Gen. 37. 4.

Vers. 33.

his bloody garment) *an evil beast hath devour-*
ed him.

Omnium infernali-
m ferarum ferior, & à domesticatione elongatior; G. Paris.

It was victoriousnesse in *Gideon* against the enemies of Gods peo-
ple, that incensed the men of *E-*
phraim to chide so fiercely and
sharply with him, as if they would
encounter him afresh with envy, after his vi-
ctory over the *Midianites*; And therefore God
furnished *Abraham* upon his Conquest of the
four Kings, with a protecting shield instead of
a triumphant garland, *fear not* Abraham, *I am* Gen. 15. 1.
thy shield, as it were to defend him against the
fiery darts of envy; and in *Rome*
it was usual for Captains in tri-
umph, to wear in a golden ball
for bosse, certain charms against
envy, which then they thought
most inraged with the fame of their noble a-
ctions.

Judges 8. 1
Invidebant Ephraitæ Gi-
deoni, quod magna glo-
riæ ex isto prælio ad eum
redierit. P. Mart. ibid.

Macrobius Saturn. Bulla ge-
stamen erat triumphantium
quod præ se ferebant, inclu-
sis intra eam remediis, &c.
lib. 1.

It was vertuousnesse in *David*, that provoked
Saul to maligne him every day more than
other; and to requite his greatest benefits,
with the greatest injuries that were possible:
the one increased in grace and favour
with God and men; so the other no lesse in
deadly hatred, and utmost practises to destroy
him; that if the Lord had not secured him by
the *saving strength of his right hand*, he had cer- Psal. 20. 6.
tainly *perished by the hand of* Saul, whose honour, 1 Sam. 27. 1
life and safety, were dearer unto him than
his own.

It was repentance in the *Ninivites*, that so much distempered *Ionah*, as to envy in a manner the successe of his own preaching: *God repented him of the evil which he saia he would do unto them*; and this seems evil in the eyes of the Prophet, who forgetting his own deliverance from the whale, repineth bitterly at the deliverance of his auditors, and that mercy which he should have given his life to obtain, he beseecheth God to take away his life, because he seeth it obtained.

Jonah 3. 10 chap. 4. 1. verse 3.

But if you will at once behold the unparallelled history of envyed goodnesse, you may copiously read it in the Iews against our Saviour; still encreasing their malignity, as he encreased his good works; when even those miracles that saved others, served onely to destroy himself, and stirred up the people to importune Pilate that he might be crucified, which the Romane governour clearly perceived, and *sought to release him, for he knew that for envy they had delivered him. Hi sunt invidiæ mores*, this is ever the nature of envy, τῶν λαμπρῶν ἅπτεται, it assaulteth the worthiest persons, those that shine beyond the rest in glorious actions; χειρονέων δὲ οὐκ ἐρίζει, it meddles not with such as be of a meaner quality, that in this respect it is a kind of misery to grow eminent, when by obscurity one may avoid the grief or envy of being envyed.

Ioh. 19. 12 Math. 27. 18. *Pyndarus Nem. ode.* 8.

And as it is with single persons, so with pub-

Athletarũ Exercia quæ ad summum plenitudinis evasit periculosa; natura enim in statu manere non potest, neque ociosa quiescere. Hippoc. Aphor. Lib. 1.

lic

lick bodies too; States, and Kingdoms being once grown into wealth and greatness, have their εὐεξία also, like the natural body, such an exquisite state of health as is in danger to be subverted by some malignant predominant humor; for the sins that are bred by long peace, and plenty, God lets in the spirit of envy, which *turneth a fruitful land into barrenness, for the wickedness of men that dwell therein.* Psa. 107. 34.

And thus it fareth with the Church too; when flourishing most in outward prosperity, and having peace from enemies abroad, there ariseth a sort of men within her, (like wormes that breed in the fairest fruit) *speaking perverse things, to draw away disciples after them*, by means whereof, the bond of Christian peace is broken, charity violated, truth corrupted, unity rent into schisms and heresies; These among others, St. *Cyprian* reckons to be the fruit of an envious spirit; But for the season of these ill weeds, our Saviour seemeth to have intimated in that parrable of the Tares; *Matth.* 13. where 'tis said expresly, *When the blade was sprung up, and brought forth fruit, then appeared the tares also*, that is, when the Church was grown to some ripeness, then was the time for the enemy to annoy her, ὅτι πάντι τῷ καλῷ Μῶμος ἕπεται; as *Clemens* gives the reason of it; because every excellent thing is attended with malignity.

Christianorum ἡ ἐπ' ἄκρον εὐεξία, contrariamque mutationem quærens, licentiaque et honor et saturitas, &c. Nazions. Orat. 2. Acts 20. 30.

Hinc dominicæ vinculum pacis rumpitur &c. Cypr. de zelo.

Matth. 13. 26.

Clem, Alex Strom. 7.

All this while, we have considered envyed

goodneſs in reference only unto men in whom it reſideth; But then it would be as well conſidered in reference unto him from whom it
Iam. 1: 17. proceedeth, that is, (as the Apoſtle ſaith) *The Father of lights, from whom cometh down every good and perfect gift.* And in this reſpect, envy will prove to be a fowl of an higher flight, a ſin that ſtrikes at God himſelf: and thus the text here ſets it forth. Our labourers in the vineyard ſeem diſpleaſed at the equal wages of their fellowes; but God who is meant there under the title of an houſholder, takes the matter to himſelf, and interprets their repining to be a murmuring at his own moſt juſt proceedings; an envious upbraiding of his goodneſs. So that in ſhort, to malign the gifts and bleſſings beſtowed on our fellow-ſervants, is to offend the Donor of them. This were enough for a *ſilent caro*, to ſtop the mouths of all gain-ſayers, con-
Zech: 2. 12. ſidering whoſe doing it is; *when the vileſt men*
Pſal. 12. 8. *men are exalted*; And yet the world is full of ſuch murmurers, who are not ſatisfied with that which ſtruck our labourers dumb, and left them nothing to reply: But think they have reaſon on their ſide to prefer a bill of complaint, ſeeing ſome perſons out of a ſtupid lethargick dulneſs (as it were) awakened to preferment, or as the *Ancients pictured *Timotheus* lying aſleep, and Fortune by him holding a net, with goodly Cities flowing into it without any care of his: ſo theſe rewarded with a donative, that never laboured in the vineyard, much leſs *have born the heat and burden of the day*: when on the other ſide, others there be, like thoſe in the

*Related by Vlpian and Plutarch, citante Rhodigino. 9. 18.

Goſpel

Gospel, *that have toyled all the night, and have taken nothing*, that have employed their whole age in vertuous industry, without any the least encouragement, save the conscience of their good deserts, and are either referred over to another life for their recompence, or so unseasonably advanced, that like old *Barzillai*, they have not the time, or the mind to enjoy it: Here, many think, they may be suffered to discharge their indignation, and defend themselves with the examples of *Job, David, Jeremiah, Habakuck*, whom the Scripture records to have done the like; and yet we do not hear them blamed for so doing. Nay, so far from being blamed, that some great Doctors affirm it lawful for them, and others, by the help of a distinction: as, that considering the advancement of unworthy persons precisely according to humane distribution, we may be offended at such a disproportion, as a defect in nature, but that considering it absolutely, as it dependeth on the orderly disposition of divine providence; or as it is opposed to spiritual things (in comparison whereof it is as nothing) we are not allowed to murmure at it: But sure the Scripture scarce alloweth of this difference in the dispensing of promotion; declaring clearly in this case, that *God is the Judge who puts down one and sets up another*, and forbiding us without any limitation, to *fret our selves because of him that prospereth in his evil way*: or to be *envious against the workers of iniquity*: unto whom perchance God gives their heaven in this present life, even all the heaven that ever they shall

Luke 5.5.

2 Sam. 19, 35.

Greg. de Valentia.

Pſal. 75.7. Pſal. 37.1 & ver. 7.

Malderus

enjoy; and gives them riches, power, and honour, for their greater punishment in the abuse of them. So that to murmure at their prosperity, were to prejudice the wisdom of God, who imployes the hands of men, as the instruments of his bounty, to dispense those benefits unto others, which from him they have received.

Thus (according to my weakness) I have laid before you a Map of envy; containing the instrument, the nature, the occasion thereof. But, as he were but an ill Physitian that would *ἀφεῖναι τῇ ἀῤῥωστίᾳ* (in St. *Basils* words) leave the patient in his sickness, without endeavoring to amend it: so having discovered thus much of the disease, it is meet I should apply the remedies; which is the last exercise of your patience. *Homil de Inv.*

Application. In applying the remedy, we first found the cause of the disease, and this being taken away, the rest is easily amended; 'Tis the eye (we heard) that is the instrument of this passion; but the mind is that which moves this instrument; and therefore this is first to be dealt with, ere we can hope to cure the other. The wisest heathen (as the Oracle voted him) had light enough to direct us in this method; *Οφθαλμὸς ἄνευ κεφαλῆς ἐ δεῖ ἰᾶσθαι*; we must not think to cure the eye without the head; nor the body without the mind: and for this, he commends as the only physick, *ἐπῳδὰς τὰς ὑγιεῖς* the wholsom charmes of moral precepts. But for these, we need not go to any Gentile, having *the teacher of the Gentiles* (as he stiles himself) for our Physician in this kind, who prescribeth two *Socrates in Platonis Charmide.* 1 Tim. 2. 7. & 2 Tim. 1. 11.

two directions for the redreſs of this dangerous affection; that is, a Caution and a Recipe, an extirpation of vain glory which is the root of it, and an implanting of charity, which is the cure of it.

The former we finde *Gal.* 5. *Let us not be deſirous of vain-glory, provoking one another, envying one another.* It is the fruit of vain-glory: for it cannot be, but that he who ſtrives to exalt himſelf, muſt envy the eſtare of thoſe whom he thinks his competitors in glory: and therefore the way not to envy another is to think humbly of thy ſelf; and by reflecting on thy infirmities, to eſteem another better than thy ſelf; which is that the Apoſtle calleth, *In honour preferring one another*: But he that maligneth the praiſe of another, as undeſerving it, *thinks more highly of himſelf then he ought to think*, and falls into the Phariſees ſin of *deſpiſing others*: and ſhould God take him at this advantage, he would be ſo far from claiming an *inheritance with the Saints in light*, that he might rather fear his *portion with the hypocrites, and unbelievers*; for with their very ſin our Saviour chargeth him; *How can ye believe that receive honour one of another?*

Gal. 5.26.

Phil. 2. 3. Rom. 12. 10. *ver.* 3.

Luke 18.9.

Col. 1.12. Luke 12. 46.

Joh. 5.44.

The other direction is, to *put on charity*, which *envieth not*; for it cannot be, that he ſhould envy anothers felicity, that is ready to impart his own felicity unto another, as unto a member of *that body* whereof *Chriſt is the head*; *for no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church; and if one member be honoured, all the members* 26.

Col. 3.14. 1 Cor. 13.4

Col. 1.18. Eph. 5.29. 1 Cor. 12.

rejoyce

Rom. 12. 5 *rejoyce with it; Now we are all one body in Christ,*
Basil Hexam. Hom. 7. *and every one members one of another,* ἔχδνα τὸν ἰὸν ἐξεμεῖ, saith Sr. *Basil,* The Viper being to accompany with the Lamprey, is said to empty himself of his poyson for the love of that foule conjunction: How much more should the spouse of Christ, cast away all her venemous rancour for the reverence of so holy an union!
Eph. 5. 32. *This is a great mystery; but I speak concerning Christ and the Church.*

To furnish you with particular remedies befitting the several kinds of your diseases; If thou seest thy neighbour advanced above thy
Nazianz. self by favour, titles, or preferment, look on the Disciples of Christ, and there you find one call'd a rock, another leaning on his Masters breast, without the indignation of the other Disciples.

Or if thou see another abound in Learning, Judgement, or the like abilities, be not so envious to thy self, as to be vex'd at that which may better, or inform thee, if thou wouldest make a right use thereof; and if thou hear him defeud the truth with applause of others, let not a perverse emulation tempt thee to maintain the contrary, *to the subverting of the hear-*
2 Tim. 2. 14. *ers*: For there is (saith a great Divine) καὶ τοῦ
Naz. ὁ Θε. νικᾶσθαι καιρὸς; *a time* even to be overcome, as to
ολόγος. *every thing* beside: and it is better to be ho-
Eccles. 3. 1. nestly vanquished, than to obtain a wicked victory, with the shipwrack of thy Religion;
Iam. 3. 16. *For where envying and strife is, there is confusion,*
2 Pet. 1. 5. 6. *and every evil work.*

Or if thou see him endued with spiritual graces,

graces, as *Vertue*, *Knowledge*, *Temperance*, *Patience*, and the reſt commended by St. *Peter* to our Chriſtian practice; Here is matter for thy godly emulation, but not for thy *bitter envying*; thou ſhouldeſt earneſtly ſtrive to match him in the exerciſe of holy duties; but not to damp his alacrity by malicious detraction, according to our Saviours precept; *Our light is ſo to ſhine before men, that they ſeeing our good works, may glorifie our Father which is in Heaven.* And ſhall thy envy be the cloud to dimn the light of others works, and thereby hinder ſo much glory as might redound to thy heavenly Father? Although ſuch a man were thy enemy, yet becauſe God by him is glorified, he ought to be made thy friend; and now becauſe that by him God is glorified, ſhall he therefore be thine enemy? O remember whoſe buſineſs it is he is about! and rather encourage his faint endeavours with the addition of thy ſervice; that ſo thou mayeſt help to effect what thou dayly prayeſt for, that Gods will may be done on earth by thee, and thy fellow ſervants, as it is in Heaven by the glorious Angels.

Jam. 3.14.

Matt. 5.16.

Chryſoſtom.

Or laſtly, If nothing here below can quench thine envy, where thou thinkeſt thy ſelf to be ſcanted with the poſſeſſion of others; look on thoſe things that are above, that eternal inheritance with the Saints *in light*, which is not leſſened, but enlarged by the number of poſſeſſors, who ſhall be ſure of room enough in thoſe *many Manſions*: ſo many as ſhall be accounted worthy to enjoy them; But then here lyes the fear on thy part, *There ſhall in no wiſe enter any*

Joh. 14.2.

Rev. 21.27

Gal. 5. 20. *any thing that defileth*; and thus do all the works of the flesh; among which are named *emulations, strife, envyings*; whereof the Apostle warns the *Galatians* with some vehemence, that οἱ τὰ τοιαῦτα, *they which practise such things, shall not inherit the Kingdom of God*: To inherit Gods Kingdom, is onely for those that be the Children of God; that is, such as be reformed after his Image: which he comes short of, or aboliſheth in himself whosoever doth the works of the flesh. The *Corinthians* are roundly told as much, *For whereas there is among you envying, and strife, and divisions; are ye not carnal, and walk as men?* that is, as natural unregenerate men, who are described by the Apostle to be *full of envy, and malignity*; and such were we all by nature, *but we are washed, but we are buried with Christ by baptism into death*: and *how shall we that are dead to sin, live any longer therein? The time past of our life may suffice us to have wrought the will of the Gentiles*, when we *lived in malice, and envy, hateful, and hating one another*. It *is now high time to awake out of sleep, and to walk honestly as in the day, — not in strife and envying*: Si recesserunt de pectore tuo tenebræ, &c. - as St. *Cyprian* hence inferreth, If darkness be dispel'd from thy heart, if the beams of day have shin'd on thy soul, and thou art become a child of the light, and of the day, follow the things which are of Christ who is the light and the day. *Quid in zeli tenebras ruis?* Why dost thou rush into thine old *Egyptian* darkness, and enwrap thy self again in the night of envy, and with

Crellius in hunc locum.

1 Cor. 3. 3.

Rom. 1. 29

1 Cor. 6. 11

Rom. 6. 4. 2.

1 Pet. 4. 3.

Tit. 3. 3.

Rom. 13. 11 13.

with the damp of that earthly paſſion extinguiſh the light of peace and charity? St. *John* hath ſhew'd the danger of it, *He that ſaith he is in the light, and maligneth his brother, is in darkneſs even until now, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blinded his eyes.* Vadit enim neſcius in Gehennam. Both St. *Cyprian*, and *Auſtin* are bold to ſay it; for he goeth blinfold the way to hell, and falleth headlong on his ruine: as having forſaken the light of Chriſt, which ſhould *guide his feet into the way of peace.* 1 John 2. 9. 11. Luke 1. 79.

To be ſecured from this danger, there is no other way then to *follow him* who is *the light of the world*; and that by obſerving what he did, and taught, who preſſed nothing ſo much as charity while he lived on earth; and dying, *left us an example, that we ſhould herein follow his ſteps*: Were it not for this, he could have ſaved us, Καὶ τῷ θελήσαι μόνον (as *Nazianzen* ſpeaks) by His will alone, as He made the whole frame of the world onely by his commanding word; but that he would ſhew how much he loved us, and would thereby excite us to love one another. John 8. 12. 1 Pet. 2. 21 Naz. Orat. 9.

This love of Chriſt ſhould *conſtrain us* to walk in love, as he alſo *loved us, and gave himſelf for us an offering to God for a ſweet ſmelling ſavour.* All our bitterneſs ſhould be allayed with the ſweetneſs of what he hath done, and ſuffered for us; as the waters of *Mara* were made ſweer by the tree that was caſt into them. *Lignum crucis* is of that vertue, that if we apply it as we ſhould, no *root of bitterneſs* could 2 Cor. 5. 14 Eph. 5. 2. Exod. 15. 25. Heb. 12, 15

ever

ever *ſpring* up in our minds to *trouble* us; it would prove the mortifying of our luſts and affections, the crucifying of this body of ſin.

Rom. 6. 5. Now *if we have been thus planted together in the likeneſs of his death, we ſhould be alſo in the*
2 Pet. 1. 11. *likeneſs of his reſurrection, and ſo an entrance ſhall be miniſtred unto us into his everlaſting Kingdom.*

Unto which, He bring us in his due time,
Rom. 5. 8. Col. 1. 20. that gave his *Son for us when we were enemies*, to make our *peace by the blood of his croſs.*

And in the mean time, -- O thou great houſholder of Heaven and Earth, that haſt called us into thy vineyard, to work out our ſalvation by faith and love, *according to the grace that is given*
Rom. 12. 6. *unto us*; give us evermore of that grace to enable our ſouls and bodies, to *bear the burthen and*
Matth. 20. 12. *heat of the day*; all the difficulties that ſhall befall us by thy providence, during the courſe of this mortal life. And if it ſhall pleaſe thee to impart any of thy ſpecial graces to our fellow-labourers; ſo content us with thy ſelf, that we may not envie them, but glorifie thee, O Father, Son, and Holy Ghoſt, One God eternal. *Amen.*

SERM.

SERM. IIII.

PHIL. 3. 21.

Who shall change our vile body, that it may be fashioned like unto his glorious body.

OUr Saviour hath got the victory over Hell, and the Grave, and well may we be at the solemnitie of a Triumph: a Triumph of joy, and exaltation, though not of glory and fruition; this we looke for hereafter. It was necessary, that the *Captain and Prince of our salvation* should go before us into Heaven, both *to prepare a place for us*, and us also for the place; we are not ready to go yet a while. It is not meet we should come thither in our old cloths, these course and soiled bodies; this were to lessen the glory of our Saviours triumph: they must be new fashioned and refined ere we appear in his train; yet in the mean time we are *Citizens of the heavenly Hierusalem*, and have our title and interest therein, if we do not forfeit them by our own fault: ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς -- says the Apostle, *Our * corporation is in Heaven, from whence also*

Hos. 13. 14 *with* 1 Cor. 15. 54. πανηγυρίζατε πάντες οἱ ἀγαπῶντες Ἰησοῦν ἐγήρεται γὰρ. &c. *Cypril. Cat.* 14. *Heb.* 2: 10. Acts 5. 31. Iohn 14. 2 *Dr. Donns Devotions expostulat.* 14. Eph. 2. 19, *with* Heb. 12. 22.

* *Nos ut municipes cœlorum nos gerimus secundũ Bezã πολίτευμα municipium potiùs quàm conversationem significat. Gallicè, la Borgesia,* (1) *Jus civitatis nostræ in cœlo est, seu cives sumus cœli, non terræ. Zanch.*

we

wee look for the Saviour, the Lord Jesus Christ, who shall change our vile bodie, that it may be fashioned like unto his glorious body.

A strange, and happy alteration, from misery unto felicity, to be taken out of the dust, and crowned with celestial glory; and yet such shall be the honour of our body at the last resurrection: it shall be raised out of humble corruption into high and glorious immortalitie; of which blessed expectation, my text is both the promise and assurance, wherein you may see comprized all the means to effect this marvellous work; the exalting of our body:

Division. Here is,

First, The Artificer Christ, implyed in this Relative, *Qui?* Who?

Secondly, the miraculous manner of his working, agreeable unto so powerful an Agent, *transfigurabit*, shall change.

Thirdly, the matter, or subject of this work, *Corpus nostrum*, Our body, and that, though never so unlikely to appearance in being *humile*, a vile body,

Fourthly, the pattern, or ensample whereunto he will work, *Ejus corpori glorioso*, his glorious body.

Lastly, the project, or intent of this work, *Ut conforme fiat*, that it may be fashioned like unto it.

So, we have every thing requisite unto the performance of this work, the Artificer, the Matter, the manner, the Pattern, the Project, that may now serve to the raising of our faith as hereafter to the raising of our bodies: while

we make each ſeveral circumſtance the Object of our conſideration, beginning with the firſt, the Artificer, *Qui*? who?

It is not curioſity, but gratitude, to enquire after our Benefactor, and him ſo great a One, as the Repairer of our bodies, whom we may find with as much eaſe, as ſatisfaction, by reflecting on the laſt words before, where we have diſplayed with accurate heraldry, *the Saviour, the Lord Ieſus Chriſt*; And why in ſuch plenty of Titles? But to intimate unto us both the might, and myſtery of our deliverer, God, and Man; who, as he began, will conſummate our † redemption in his twofold nature, both as Chriſt the Lord in his divine, and as Jeſus a Saviour in his humane nature, ſhewing in the one his ability, in the other his propriety to raiſe us: But both ways the raiſing belongs unto him, more eminently as he is God, for who fitter to repair the body then he that made it? Οἶδεν ἄριστα τὸ ἴδιον ἔργον ῥωμᾶναι; as St. *Gregory Nyſſen* ſpeaks, He beſt knows how to mend his own work that is ruined, and to reſtore it unto its former integrity. This is the Act of his Wiſdom, but it is the Act alſo of his Power, and that ſo tranſcendent, as no power beſide is able to effect it. Not *Plato's* revolution of the Spheres, or * *Origens* diſpoſition in the duſt, that might lye for ever diſperſed, did not God

First Part. The Artificer. verſe 20.

† *Tali auxilio, et natura noſtra indigebat, et cauſa, ut reparare humanum genus nec ſine majeſtate poſſet humilitas, nec ſine humilitate majeſtas. Aug. de ten. 33.*

Oratione 3. in reſurrect. Auctor reſurrectionis non alius ſtatui poteſt, quam Deus naturæ auctor; longiſſimè enim exuperat omnem naturæ virtutem. Voſs. de reſur. theſ. 20. P. Mart. in 2. Reg. 4.

* *Num.* 4. et 42.

recall it into a body: So it is this way the Prerogative of the Deitie, and thus, it is common unto the whole Trinity; who * as they are one in Essence and nature, so they are equal in working; But it belongs more peculiarly unto Christ, as he is Man; for *by man came also the resurrection of the dead.* 1 Cor. 15. 21.

* *Singulorum in trinitate opera trinitas operatur; unicuique operanti cooperantibus duobus, conveniente in tribus agendi concordia, non in uno deficiente efficacia peragendi. Aug de ver. dom. serm.* 11.

First, by the vertue of his humane nature united personally unto the Deitie, wherewith * it concurreth as an instrument unto the raising of our bodies; being endued with a quickening power, conducing to that work; which Power he manifested in these essayes of the resurrection, (those dead that he raised to life, in the dayes of his mortal flesh) when he dispatched not the miracle by a Word alone (as he made the World) but by *touching the Bier*, to shew us thereby (saith *Theophylact*) that his flesh hath a quickning vertue, being married to the Word that quickneth all things. And he will manifest this power more apparently at the general resurrection, when by *the voice of the Son of Man, all that sleep in the dust shall be awakened*, and start up unto Judgement.

* *Caro suo ministerio divinitatis operibus inserviit, et humanitas facta est organon per quod λόγος suam operationem exercet. Athanas. in Aur. ser.* 4.

Luke 7. 14.

Dan. 12. 2. 3. with Iohn 5. 28. 29.

Then again, as by the Vertue, so by the Merits of his humane nature, in his bitter and bloody passion, whereby He crucified death into life, (as *Clemens* strains it ἐις ζωὴν ἀνεσταύρωσε

In protrept. seu admonitione ad Gentes.

an

and opened the Kingdom of Heaven unto all believers; That as the death of the legal High-Priest did τὴν κατοίκησιν ἀποδιδόναι (as *Isidor Pelusiot notes*) restore the casuall man-slayer unto the Land of his possession: so the death of our eternal High-Priest, will restore us to our heavenly Countrey; for having taken away sin, that was [a] the cause of death, life followeth of it self, as we may see in the Articles of our Creed, straight after *the forgiveness of sins*, comes in, *The resurrection of the body*, that cannot long be imprisoned in the Grave, the ransome once paid for its deliverance: or our Saviour should loose thereby the reward of his sufferings; who had not suffered so much in his body, but that ours should enjoy the benefit. So that, *Merito Justurus* -- we may assume *Tertullians* confidence; well may he raise the flesh, that himself was made, and from death, that himself suffered, and from the grave where himself was laid. Nor need we make doubt, but what He hath begun in himself, He will accomplish likewise in us, and raise also our vile body; the subject of this work, and our next particular.

Epist. 109. lib. 3. on that place in Numbers chap. 35. v. 25.

[a] *Christus per mortem suam peccatum sustulit quod fuit causa mortis, nemini v. dubium est, quin causa remota effectum auferatur. Pet. Mart.*

Tertul. de resurr. carnis

Second part. The subject.

Had it been our innocent body, such as it was at the first making, it had been no ordinary preferment; for flesh and blood, the pawn of earth, to inherit the Kingdom of God. And yet, then it was in its purity, and had

some nearer affinity with Heaven; but for this vile and despicable body, so marred and disordered by sin; for this to have the glory of a resurrection, is a miracle as great as the resurrection: you will easily allow of the wondring, if you but survey the story of its vileness; In its Original, *Ex fœcibus terræ*, in in *Tertullians* language, from the slime and dregs of the earth, no better then the dust we tread on; Nay, worse since that, [a] *De immundo semine*, in *Jobs* confession, *conceived of nuclean seed*, such as we even blush to think on; Then in its best estate obnoxious to all the variety of miseries, as want, diseases, age, deformity, and whatever either injury can inflict, or weakness suffer; and yet there were some excuse in its weakness, but it hath malignity also, opposing, and [b] depressing that which is divine in us with its earthly weight, and obscuring the splendor of our heavenly spirit: that some* Philosophers in a zealous blasphemy, pronounced it the only hell of the soul, in which she did not so much live, as take pennance; and some * Hereticks by a bolder sacriledge, denyed it to be Gods own making, and devised another to be the Creator. But in a more sober detestation you may hear *Nazianzen* accusing it by his own experience. Ὁ καὶ ἐνεκτῶν πολεμεῖ, καὶ ἀνιᾷ πολεμούμενον, that when it flourishes, vexes me with war, and when it languishes, afflicts me with grief; which I love as a fellow-servant, and loath

Tertul. de resur.

a Job 14. 4. *secund. vulgat.*

b Wisd. 9. 15.

* *Aliud esse inferos negaverunt quam ipsa corpora, quibus inclusa anima carcerem fœdum patiatur, &c. Vid. Macrob somn. Scipionis, lib. 1.*

* *Martio Basilides, Valentin. Manich.*

Nazian. Orat. 16. de Paup. amore.

loath as an enemy, flyas an impediment, embrace as a companion; If I strive to oppress it, I want its assistance in good actions, and if I deal friendly with it, I endanger a rebellion. O wonderful Conjunction, and alienation! what I fear, I cherish; what I love, I fear: we have here so much to look upon, that we may forget to look any farther. And yet the greatest vilenes is behind, in its frailty and dissolution: to see it fall into earth, that earth crumble into dust, that dust vanish into aire, so that now we have nothing to see any further. And can you then blame the *Athenians* for mocking at the newes of a resurrection? You cannot from the light of nature, but you may from the schoole of Christ, which doth teach us to our comfort, that our body is neither so desperate, or ignoble, but it may rise again; All the vileness is from our selves, *A principio non fuit ita*; it was not so from the Creation. It is *Corpus nostræ humilitatis*, in the text, not [a] the vileness of our bodie, but the body of our vileness: the vileness is more ours then the body; The body is Gods, who created it honourable, till we dishonoured it by sin. And yet hath it pleased the divine goodness that can worke good out of evil (as it brought light out of darkness) to make even this vileness serve to our advantage: This weakness to humble us,

Post totũ ignobilitatis elogium, caducæ in originem terram, & cadaveris nomen, & de isto quoque nomine perituræ in nullum inde jam nomen, in omnis vocabuli mortem. Tertull.

Act. 17. 32.

Mat. 19. 8.

[a] It is *Zanchies* observation on the place.

Admiranda Dei potentia, ac bonitas, quæ illa quoque quæ ad contumeliam, & destructionem videntur tendere, ad suam gloriã, & ad hominum utilitatem convertit. Hyper. meth. lib. 2. cap. 33.

that when the conceit of our excellencie too much exalts us, the ſenſe of our infirmities may curb and reſtrain us. This malignity to exerciſe us, that having our enemie ſtill at hand to encounter us, we may ſtill be addreſſed to a ſpiritual warfare. This miſery to excite us, that we may groane the more earneſtly for our adoption, the redemption of our body. Nay laſtly, this corruption to purifie us, that we may ſo become capable of glorious endowments; when our body ſhall ariſe more glorious out of that duſt, in which it ſeemed to be aboliſhed; for though it be hidden unto ſenſe, it is not loſt unto nature: nor may we call that a periſhing, which is only a retyring. *Habet & caro ſuos ſinus interim*, as *Tertullian* had the faith to diſcerne them. The body hath its receptacle as well as the ſoul, and though it be diſperſed among the four Elements, it is but laid up in ſo many veſſels, that ſhall faithfully reſtore it at the reſurrection. Look but on its Creation, and we need not doubt of its repairing: that was from the duſt, and this is no more. [a] Then did God provide us a type of the re-

Præeunte tali corruptione, corpora ad novas qualitates accipiendas redduntur idonea, &c. ibid. Nam in maſſa carnis noſtræ qualis nunc eſt, excellentes illa corporum reſuſcitatorum dotes indiſci, atque inhærere minimè poſſent: quamobrem morte conſumi penitus, & hac non aliter quam aurum igne purgatur, capacia novarum qualitatum fieri neceſſe eſt; quod & eloquenti ſimilitudine de ſemine ſcriptura oſtendit. 1 Cor. 15, 36.

Cum in hæc diſſolvi videtur, velut in vaſa transfunditur; ſi etiam ipſa vaſa defecerint, in ſuam matricem terram reſorbetur, ut rurſus ex illa repræſentetur, de reſur. cap. 63.

[a] Pineda in Iob. *Quid mirabilius quam in noſtra origine & prima formatione ex terra imaginem & memoriã noſtræ mortis conſtituiſſe Deum; rurſus in ipſa noſtra morte &*

ſurrection

reditu in terrā futuræ per reſur. nativitatis, & uitæ ſolatiū oſtenſiſſe. Greg. Nyſs. Orat. 3. de reſ. v.

ſurrection; and as by forming it out of earth, he preſented us with the memory of our death: ſo by its returning into earth, he preſenteth us with the hope of a new life. Or if we look on the excellencies of its creation, we may there find hope of its repairing, the deliberate * contrivance of the Trinity, the divine curioſity of its workmanſhip, in making it after the image of its maker, with the marks of ſoveraignty and dominion. It is not likely they had been graced with ſo many prerogatives to lye for ever abandoned in the grave. And yet how little are theſe to thoſe others in their regeneration? When it pleaſeth the Almighty to faſhion them into *weapons of righteouſnes*, to incorporate them into *members of his Chriſt*, and to build them into *Temples of his ſpirit*? Now can any imagine that theſe weapons ſhould lye uſeleſs in the grave, or theſe members divorced f om their body, or theſe Temples demoliſhed in the duſt? Certainly God is no leſs jealous of his glory in heaven, then upon earth; and when here *we glorify him in our bodies*, 'tis reaſon that there we ſhould have bodies wherein to glorifie him, or elſe, he ſhould looſe a great part of his glory; for *none give him thanks or praiſe in the grave.*

* *Aquin. p. 1. q. 91. art. 4.* Gen. 1. 26.

Abſit ut Deus ingenii ſui curam, adflatus ſui vaginam, molitionis ſuæ reginam, liberalitatis ſuæ hæredem, religionis ſuæ ſacerdotem, teſtimonii ſui militem, Chriſti ſui ſororem in æternum diſtinet interitum. Tertul. de reſur. car.

Rom. 6. 13.

1 Cor. 6. 15

verſe 19.

1 Cor. 6. 10.

Cum Deus ſit Rex gloriæ, neceſſe eſt ut cives ejus Regni congruenter veſtiantur, imperfectū (Pſalm 6. verſe 5.) *autem veſtimentū in hominibus eſt gloria animarum, &c. Gul. Pariſ. de univ. p. 2.*

grand. And as God ſhould loſe ſo much of his glory, ſo we of our happineſs, if our ſouls only reign in bliſs, without the fellowſhip of their bodies, that are no leſs ſenſible of bliſs, convenient unto them. Nay, our ſouls being parts only of humane nature, we ſhould be thereby * no more then half bleſſed, nor appear ſo compleat Saints, as we are men; but more imperfect in the ſtate of glory, then we were at the Creation. But let man faile of his happineſs, yet cannot God of his * juſtice; which rendring unto every one according to to his work, will not ſuffer the body to be unrewarded, but as it hath aſſiſted the ſoul in her labours, in watching and faſting, and praying, ſo to accompany the ſoul in her recompenſe, the joyes of Heaven. And that not any other, but *Corpus noſtrum*, Our body. The ſame to reap the fruit, that ſowed the hope of ſalvation. Theſe eyes that have ſmarted with tears of compunction, to be delighted with objects of joy; Theſe hands that have been open in charity, to be filled with plenteous bleſſings; Theſe bowels that have yearned

*Si enim non redderentur ipſis corpora ſua, non glorificarentur animæ ipſæ, ſed eſſent quaſi mutilatæ quantū ad res quarū operationes exercentur per corpora, Gul. Pariſ. de univerſ. p. 2. ca. 21.

* *Hæc eſt ſeries & cauſa juſtitiæ, ut quoniam corporis animæque communis eſt actus, quæ animus cogitavit, corpus effecit, utrumq; in judicium veniat, utrumque aut pœnæ dedatur, aut gloriæ reſerveturus. Amb. de fide reſur.*

Ut ex ſocietate, & clientelæ quam reddiderit animæ caro, aliquid ei commodi proveniat. Cyp. de reſur.

Et in quo convenientius incorruptibili corpore lætabuntur, quam in quo corruptibili gemuerunt. Aug. de civ. 22. 26.

Corpus noſtrum.

Sicut æquum eſt, ut corpus quod fuit inſtrumentū Animæ ad operajuſtitiæ, ſit particeps beatitud. ipſius, ita congruum eſt, ut pars, n. oculus, per quem ſanctus lachrymas compunctionis effudit, etiam Chriſti viſione fruatur. See Iob. 19. 27. Suarez.

yearned in compaſſion, to be refreſhed with cheerful pleaſures, which otherwiſe they had all done in vain, and ſo the bodies of Chriſtians were of all mens moſt miſerable; nor ſhould their ſouls be in much better condition, that by taking a ſtrange body, ſhould ſet up another perſon, and by that meanes incurre (poor ſouls) the tranſmigration of *Pythagoras*. But our Saviour hath quit us of this fear, by retaining the print of thoſe wounds that he received at his paſſion; both to ſhew, that his body is the ſame that it was, and ours to be as his, at the reſurrection; the ſame that it was in reality, though mended in conditions, by the power of Chriſt, *who ſhall change* them; The miraculous manner of his working.

Acquieſce hom. ipſum te ſuturum eſſe in carne tua. ne tu ipſe non ſis, ſi in carne ſurrexeris aliena. Chryſol.

Si diſtincta ſit materia quam informat, erit potius illa quadam animæ tranſmigratio. Suarez.

Ad ſananda infidelium cordium vulnera, clavorum & lanceæ erant ſervata veſtigia &c. Leo de Aſcenſ. Ser. 1.

Ipſa facit teſtimonia ſui corporis, ſuæ reſurr. indicia, quæ ſine fuerant contumelia paſſionis Chryſol. 76.

HE that hath ſo much ſubtilty, as to divide a moment, might give you a deſcription of this change, allowing it a place between the reſurrection and glory. But when all ſhall be done in the *twinkling of an eye*, (be done in leſſe ſpace then we ſay it now) Our beſt underſtanding thereof is to confound it with the reſt, making all three but one Act: The riſing, changing, and glorifying of our body. Yet, though we know not the doing of it, we muſt beleive it to be done, which is ſo

Third part. The Manner.

1 Cor. 15. 52. ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ (1) *breviſſimo tempore abſolvenda. V. Voſs.* Theſ. 27. *d. ſp.*

so requisite unto glory, that none can be glorified without it: not those that shall be found alive at the last day, who shall rather escape death, the condition of Mortals, then this changing, the condition of the blessed: *For though we shall not all sleep, yet we shall all be changed.* 1 Cor. ch. 15,

V: Aug. de Civit. lib. 20. cap. 20. Compendio mortis per demutationem expuncta concurrent cum re surgentibus. Tertul. de resurr: cap. 41.

V. Pet. Mar. M. 2. &c. 4 Num. 62 & Voss. Theis. 5. disp. 2. V. Greg. Moral. lib. 14. cap. 29 V. Peltii Harmon. art. 22. paragr. 3. & Besleri examen physicæ Photin. Ser. 1. princip. 5.

All shall be changed: That is agreed on, but in what manner they shall be changed, hath divided opinions. Some imputing this change unto the substance of our bodies, which (in disdain of this grosse composition) they would promote into an aiery, or celestiall nature. An errour once committed, and †reclamed by *Eutychius*; but resumed after him by the Socinians, that with the resurrection of an old errour, deny the resurrection of the old body, nay thereby make it no body at all, but a meer spirit; or which is more prodigious, σῶμα ἄσωμον, a bodiless body, no less phantastick, then the minds that conceive it.

[a] Others as ridiculously, ascribed this change unto the figure of our body, that in stead of this humane shape, it shall be round and orbicular, not thinking it enough to *shine as the Starres* unlesse it be moulded like unto them. (A metaphor well befitting the Poet) But this were to rise Monsters rather then men, and (to the infamy

[a] *Non possum dicere ô tristes ineptias! ridicula sunt.* Sen. epist. 114. *V. P. Mart. ibid.* Num. 64. Dan. 12. 2.

Si materia corporis resurgentis non esset ejusdem speciei, compositum ex illa non solum non esset idem homo, verum nec homo, sed monstrum. Suarez.

nfamy of heaven) to make us more deform-
d by glory.

We need go no farther for our direction herein, then that, that was the occasion of their mistake; which is the word here, μετασχηματίσει that signifies a change, not of the substance, or the figure, but of the qualities, such as be not worth the keeping; It is but σῶμα the habit onely, not σῶμα the body, that shall thereby be changed; which our Apostle expresseth elsewhere, by a phrase of investing; *This mortall shall put on immortality*; not as a flame to devoure, but as a garment to cloath, and adorn it. Glory, though it exalt, yet will not destroy nature, nor take away ought of her entireness, but amend her imperfections. It shall be still the same body in essence, though different in properties. As the iron that gloweth with fire, is the same that it was before, and the wooll no other that is stained with purple. And since our Saviour hath demonstrated this truth in himself; it is not boldness, but piety, to make him our Example who in the preluded heavenly glory of his transfiguration, when his *face did shine as the Sun*, retained then the same feature, and lineaments, to be [b] known of *Peter*. And in these many Epiphanies of himself, after his rising, it was but the usual substance of his body that he presented unto his disciples; which he proved by the evidence of his

V. Gerhardi loc. com. post Pet. Mart.

1 Cor. 15. 53. *Gloriâ superveniens naturæ, ipsam non destruit sed illustrat. G. Par. de tentat & resist.*

Sicut lanam si colore purpureo tingatur, manet quidem pristina, sed est pulchrior quam antea. Chrisost

Mat. 17 2. *Splendore tali referebat speciem nostræ resurrectionis, & formam, quia resurgentes per Christum, Christi mutantur in gloriam, Chrysolog. Ser. 74.*

his *flesh and bones*, and exposed it unto the dis-
cussion of their ablest senses. That we nee-
not fear to loose any thing by our change
no more then he did by his, as not doubt of th-
certainty of our change, though so long afte-
his, though his be in the time past, so man-
ages agone; and ours be in the future, w-
know not when: *Ille tertia die ab aridita-
mortis virtute*; It is St. *Gregories* allusion. H-
indeed like the rod of *Aaron* soon reflourish-
ed into life, shewing the power of his divinity
by the renewing of his body. But we lik-
those rods of the other tribes, must lye withere-
in the grave, expecting untill the last day, th-
spring of a resurrection. And good reason w-
should so; if he as *the* [a] *first fruits* is gone befor-
us, that we as the residue, stay till the harvest
that he in all things may have the prehemi-
nence, as in time, and order, so in vertue, an-
dignity. His body that was all pure, and im-
maculate, had nothing at all to hinder the r-
sing; but ours that was born in sinne, an-
hath drunk iniquity like water, must be con-
tent to lye in the grave, to extract its impur-
ty: there *waiting all the dayes of its appointe-
time, untill our change come* [b]: And come it wi-
one day, with the coming of our Saviour, wh-
will recompence the delay of his coming with
the fulnesse of his bounty: changing this sam-
body of vilenesse, into a body full of glory
even after the likenesse of his glorious body
which is the patterne or ensample where
unto he will work; *Ejus corpori glorioso*; h-
glorious body.

Transfigurabit in the future tense.

On that in Num. ch. 17. v. 8.

a 1 Cor. 15. 20.

V. P. Mart. in 2. Reg. 4 Num 32. & *Gerhardi loc. com.*

b Job cha. 14. ver. 14.

The

THen, a body he hath in heaven; and did not leave it behind him, when he went into glory. It was but a dreaming phantasie of [a] some, that he had bequeathed it unto the Sun, because of that of the Psalmist, *in Sole posuit tabernaculum*; as the vulgar reads it; He hath set his tabernacle in the Sun; Or that he had swallowed it up by his divinity, because of that of the Apostle, *We now Christ no more after the flesh*: As if the flesh did misbecome him in his glorious estate, and were therefore in their rigid construction, to be excluded from entring heaven, which is a treason beyond that of *Iudas*; [b] even to rob Christ of himself, by robbing him of that nature, which he made himself. But it is as easie for our faith to restore, what their impiety would violate, and more catholick to avouch, that the Body of our Lord is not ended, but refined with glory; nor hath changed the propriety, but the mortality into the state, and wonder of incorruption; By meanes whereof it now appeareth in no lesse excellency, then before in humility, and is no more a dishonour, but a glory to our Saviour; serving him as a Trophy of that conquest which he wonne in his flesh, nay as a Triumph of that conquest of

Fourth part. The pattern.

a *Non ergo in aliam naturam mutatum est, sed mansit divina gloria plenum, & spargens lucis radios, cui sanctorum corpora erunt conformia. Theod. dialog. 2. Seleuciani ex Ps. 19. 4.*

2 Cor. 5. 16.

b *V. Gerh. loc. com.*

Resurrectio Domini non finis carnis sed commutatio fuit, nec virtutis augmento consumpta substantia est: Qualitas transiit, non natura defecit, & meritò dicitur, Caro Christi in eo statu, quo fuerit nota, nesciri, quia nihil in ea passibile, nihil remansit in ea infirmum, ut et ipsa sit per essentiam, & non sit ipsa per gloriam. Leo de res. Ser. 1.

Secura eſtote caro & ſanguis, uſurpaſtis & cœlũ & regnum Dei in Chriſto. Tert. de reſur. carnis.

of that conqueſt which he wonne in weakneſs; in weak fleſh prevailing over the power of darkneſs. And as thus it ſerves to his glory, ſo as much unto our benefit, to confirm in us the hope of a like advancement: that having (as *Tertullian* ſtiles it) *depoſitum carnis*, a pledge of our fleſh in heaven, we may expect our owne to come after, [a] not doubting of a fellowſhip in glory as we doubt not of a communion in nature; A communion ſtill reall in ſubſtance, as before time in miſery, while he converſed here on earth. For though his ſoul was originally glorious by the fruition of the deity, yet for the work of our redemption he reſtrained that glory from flowing out into his body: For who had bin acceſſary to his paſſion, if his divinity had brightly ſhined through his fleſh, as one time it did on the Mount? But having once accompliſhed that myſterie by his death, then ſtraight way his ſoul at his reſurrection diffuſed her glory into the body, although the body appeared not glorious unto the eyes of his diſciples; as being unable to endure ſo bright a luſtre. But yet then was his body diſcharged of all mortall affections; For in that he took food, it was not out of humane neceſſity, but divine diſpenſation, and done with

[a] *Ita dubitandum non eſt de conſortio gloriæ, ſicut dubitandum non eſt de communione naturæ.* Leo de reſur. Ser. 2.

Anima Chriſti à principio ſuæ conceptionis fuit glorioſa per fruitionem divinitatis perfectam; Eſt a. diſpenſative factum, ut ab ab animæ gloriâ non redundaret in corpus, &c. Aquin. & 3. q. 54. ar. 3. v. Gerh. loc. com.

Et Melch. Cani loc. theol. lib. 12. cap. 13.

οὐ νόμῳ φύσεως, ἀλλ' οἰκονομίας τρόπῳ, *ad aſtruendam carnis veritatem fidemque reſurrectionis.* Jo. Damaſc. lib. 4. cap. 1.

Quòd manducavit poteſtatis fuit, non egeſtatis. Aug: de temp. Serm. 147.

like miracle, as he fasted in the wilderness. Neither was it for the refreshment of an hungry body, but for the proof of a true body; or (if you will) not to nourish his own flesh, but the faith of his disciples And to like purpose were his wounds, *ad sananda vulnera*, (as St. *Austin* applies them) to cure the wounds of their unbeleif; neither were they any tokens of his weakness, but rather ensignes of his glory, in witness and remembrance of his noble victory. But being once ascended into heaven, He no longer concealed his glory, but suffered it to stream forth into his body in all glorious abundance; honouring it with all the graces that the deified nature can receive, and the divine nature bestow; Graces surpassing the conceipt of man, and how much more the expression! yet what he hath discovered that was *caught up into the third Heaven*, we may safely report; being the gifts of Christs glorious body, wherein ours shall be fashioned like unto it, which is the project, and intent of this work.

Cibo non indigebat corpus immortalitate donatum, sed cum viventium in hac vitâ proprium sit edere, necessariò Dominus carnis resurrect. per cibum, & potum demonstravit dubitantibus de ejus veritate. Theod: dial: 2.

Sic voluit dubitantibus exhibere cicatrices vulnerum, ut sanant vulnus incredulitatis. Aug: Ser: de temp. 147.

Non ex impotentia curandi, cicatrices servavit, sed ut in perpetuum victoriæ suæ circumferret triumphum. Uener. Beda.

Mysterio redemptionis peracta statim Anima in resurrectione, gloriam in corpus derivavit, & ita factum est corpus gloriosum: Aquin. 3. q. 55. art. 3.

1 Cor. 12. 2

IT was the priviledge of Man at the Creation to be made after Gods image, but [a] that was chiefly in his ſoul. His body had little ſhare in that likeneſs, and ſoon forfeited that little by ſin, unto death, and corruption; yet ſee the rare mercy of God! that for the repaire of his workmanſhip, became an incarnate Example, that ſo, the body as well as the ſoul might partake of the divine ſimilitude. Thus is the body more [b] honoured at the repaire, then it was at the creation, as the likeneſs wherewith it is honoured, is likewiſe more honourable. That was onely by the word, but this by the [c] company of Chriſt ariſing from the viſion of his glorious body. That onely conſiſted in ſome fading reſemblances, but this in permanent [d] endowments; and thoſe ſo precious, that all the treaſures and riches of Nature are too poor to expreſs them.

When the body ſhall be attired in theſe ornaments, whereof St. *Paul* gives the ſumme, and [f] *Schoolmen* the terms; in [g] impaſſibility, being [h] *delivered from the bonage of corruption* into the freedome of inviolable eternity.

[a] *Communicatur homini Dei ſimilitudo per modū imagnis ſecund. mentē tantum. ſecundum alias v. partes per modum veſtigii.* (Epheſ. 4. 23, 24.) Aquin. p. 1. q. 93. art. art. 6.

[b] *Per verbi hypoſtaticam unionem,* ἐν αὐτῷ μείζω τί γέγονε τῷ, ὃ γὰρ ποτε κατ' εἰκόνα Θεοῦ, νῦν γέγονε τὸ ἄμα θεοῦ. Greg. de Dei imag.

[c] *Deitas enim eſt ceu fons unde fluunt omnia bona, vita, & ſalus, ſed caro atque humanitas eſt quaſi canalis per quem ad nos derivantur.* Zanch in Eph.

[d] *Dos eſt perpetuus animæ & corporis ornatus vitæ ſufficiens, in æterna beatitudine jugiter perſeverans.* Aquin. ſuppl. q. 95. art. 1.

[e] *Veluti quibuſdā ornamentis Chriſtus Electorum ſuorum corpora ditabit.*

[f] Eſtius in 4. ſent.

[g] 1 Cor. 15.

[h] Incorruption. v. 42. Rom. 8. 21. and 23.

In a clarity, ſo reſplendently beautiful, as none but a glorified eye can behold it. In b Agility, anſwering the ſoul in motion as eaſily as her own thoughts, & with like expedition. c In ſpirituality, becoming ſo conformable unto the ſpirit, as if it were even changed into it: when we ſhall be no more ſubject to any bodily incumbrance, more then the bleſſed Angels, (but more wonderfully they) in the truth of a body, be without the infirmities. O this were a tranſformation worth the ſtudy of *Paracelſus*; though not to attempt it on earth, but to expect it in heaven. A tranſfortation really effecting what he vainly pretended, the enfranchiſement of our bodies into youth, and immortality; In contemplation of theſe joyes, how may we anticipate heaven! and be tranſported thither in our ſoules, by meditating on the glory of our body, that it ſhall be not only fashioned into a glorious body, but faſhioned *unto Chriſts glorious body*, συμμορφον, as that *Chryſoſtom* repeats it with aſtoniſhment, fashioned like unto that body, that ſitteth at the right hand of the Father, like unto that which is adored by glorious Angels, and attended with heavenly Spirits: that which is above all Principalities, Power, and Dominions! Then to conſider the diſparity in the ſubject glorified; that it is αὐτό, this vile body, and none other, that is enobled thus with glory. This weak and impotent body ſo

a Glory. ver. 43. ſhining forth as the Sun. Mat. 13. 43.

b Power, *ibid.* ſo as to meet Chriſt in the ayre. 1 Theſ. 4. 17.

c Verſ. 44. *Ut ſit ſimile ſpiritui, non vertatur in eum* Aquin. ſuptq. 83.

Mat. 22. 30

a *Lib. de reſtituenda juventute.*

chryſoſt. in locum.

αὐτό ir, and no other.

armed with impassibility; that what was liable before to all evils, should now be liable unto none. This dull, and heavy body so quickened with agility, as to become as a wing to the soule, that was here a burden! This poor and indigent body so enriched with spirituality, as to bestow itself wholly in praise, and thanksgiving. Here we may have leave to break out with the Psalmist, *Lord! what is man, that thou shouldst be so mindfull of him*, that by a glorified body hast made him, *not a little lower* onely, but so much higher *then the Angels*, who shall not disdain, but reverence our nature, which they behold thus *crowned with dignity*, thus preferred in its worse part, the body, to be *like unto Christs glorious body*, like unto it at least in proportion, though not in *equality or in *Theodorets* distinction like unto it κατὰ ποῖον, in the kind, though not κατὰ πόσον in the degree of glory wherein the body of our Saviour shall farre differ from ours, as ours shall in some so each from other; They shall not all be alike glorious, in this glorious likenesse. For the Sun, though with equall bounty he diffu-

Revel. 21. 4. & 7. 6.

De Civit. 22. 19. *Partium congruentia cum coloris suavitate.*

—*Cum ineffabili facilitate, ut sit ei gloriæ, quod fuit sarcina.* Per. Lomb. lib. 4. dist. 50.

De Civit. lib. 22. c 30. In secula seculorum laudabunt te. Psal. 8. 4.

Psalm. 8. 4. and v. 5

Humanam, non angelicam naturam, & eam stola immortalitat. glorificans, vexit super omnes cœlos, super omnes choros Angelorum, super Cherubin, & Seraphin, collocans ad dextram suam, hanc laudant Angeli adorant dominationes, & omnes virtutes cœlorum tremunt super se hominem Deum. Aug. medit. cap. 15.

Corpus noster conformabitur corpori Christi in gloria secundum similitudinem, non secundum æqualitatem. Aquin. sup. q. 92. art. 3.

his beames on all ſides, yet is more dimly, or brightly repreſented according to the object that he enlightens; appearing otherwiſe in Glaſſe, and Chriſtall, and Diamond: So the Sun of glory, though he impart his ſplendor alike unto all the bleſſed ſociety, yet it is diverſly received among them, according to their ſeveral capacities; which proceedeth not from the merits of the receiver, but the favour of the Rewarder, who gratifies thoſe gifts that himſelfe beſtowed, and accumulates the grace of ſanctity, with the grace of glory. Nor ſhall this diverſity be any motive of envy in thoſe glorious Inhabitants, when he that hath leſſe then another, ſhall have ſo much, that he ſhall deſire no more; not any *that awaketh up after Chriſts likeneſſe, but ſhall be ſatisfied therewith.* That is Gods part, and ſo no fear of the performance; but then ſomething is required on our parts, to attain unto this likeneſſe: and that is by another likeneſſe to conforme our ſelves here unto him, by the likeneſſe of his life, in the practiſe of good works, and by the likeneſs of his death, in the *crucifying* of our luſts, for *every one that hath this hope, purifyeth himſelf, even as he is pure.* 1 John 3.

Leaving therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all filthineſſe of

Ex inæqualitate ſanctificationis neceſſario inæqualis ſanctorum dignitas cœleſtis efficitur, non quidem ex merito operanti, ſed ex benignitate miſerentis qui coronat munera ſua, & gratiam pro gratia remunerabit. Morton. Apologia.

---*Sicut nunc non invident Archangelis Angeli cæteri, tanquam nolit eſſe unuſquiſque quod non accepit.* --*Sic itaque habebit donum alius alio minus, ut hoc quoque donum habeat, ne velit amplius.* Aug. de civit. l. b. 22. cap. 30.

Rom. 6. 5. Gal. 5. 24. 1 Joh. 3. 3.

2 Cor. 7. 1.

the flesh, and spirit, and prepare for this glorious conformity, by an holy conversation. Remembring that they are those * bodies, in which we are to receive the fruit of our labours; which being vile by their native impurity, O let us not make them more vile, by our voluntary transgressions, and so more unworthy of the glory that shall be revealed. Neither consuming them with envie, nor defiling them with lust, nor corrupting them with intemperance; but disposing them by religious discipline unto that glorious alteration.

* Every one to receive the things done in his body. 2 Cor. 5. 10.

Ut ab omnibus offensionibus resurgentes, ad illam incorruptib. glorificandæ carnis resur. pervenire mereamur in Christo Dom. Leo de resur. Ser. 1.

And as we have borne the image of the earthly *Adam* by the society of sinning so let us bear the image of the heavenly, in the imitation of his righteousness: by fashioning our selves (so near as we may) like unto our blessed Saviour, like him in impassibility, by our hardiness amidst the miseries of this world; like him in charity, by our good works shining before men; like him in agility, by our readiness in holy actions; and like him in spirituality, by mortifying the deeds of the body.

Iam renati in Christo, & vocati ab eo ad societat. immort. vitæ, & gloriæ, totis viribus ad illam aspiremus, ac portemus imaginem Christi cœlestem, ut cœlest. hic vitam ineamus, &c.

That so, *beholding as in a glasse the glory of the Lord, we may may be changed into the same image, from glory to glory:* when the King of glory shall once more descend from heaven for the perfecting of our redemption.

1 Cor. 3. 18

and where as before, for the justifying of our soules, * he came obscured in humility, he shall then for the glorifying of our bodies, appear in full majesty, coming in the clouds of heaven; when Angels shall be his fore-runners, that with the voyce of a trumpet, shall rowze this vile body out of the dust, to *meet the Lord in the ayre*, and so follow him into his Kingdom. 1 Thes. 4. 17.

Unto which exalt us O Jesu, by the vertue and merits of thy resurrection, that our bodies may communicate with our souls in the triumph of happinesse; so be the monuments of thy power, of thy mercy, of thy glory in heaven: That our soules and bodies united in bliss, may be united in praising thee; even thee, our Lord Jesus Christ, the Creatour, Redeemer, and Glorifyer of our souls and bodies. *Amen.*

* *Creator universitatis qui pro animabus justificandis, humilis ante venerat & occultus, pro te glorificando, ô misera caro, sublimis veniet, & manifestus, &c.* Ber. Ser. 6. sup. missus est.

Ἁπλαῖ αἱ καθόδοι, unus occultus, qui est sicut pluvia in vellus; & alter illustris qui est futurus. In primo adventu fasciis involutus est in præsepio, in altero circumdabitur lumine sicut vestimento; In priore sustinuit pudoris crucem contemptus, in altero veniet cum exercitu Angelorum gloriosus. Cyril. Catech.

SERM. V.

Psal. 116. 12.

What shall I render unto the Lord *for all his benefits towards me?*

A Propoſall very ſeaſonable at what time ſoever; while men are receivers (and ſuch ſtill they are) it is fit they ſhould think of rendring, of rendering ſomewhat for benifits received. And not only ſeaſonable, but alſo neceſſary in theſe times of ours, when more benefits are received, and yet leſs rendred now then ever: for whereas men in all times have been charged with ingratitude, the Jewes in their time by the Prophets every where in their writings, the Gentiles in their time by the Apoſtle, *Rom* 1.21. we Chriſtians are beyond either in our time; Our time is markt out by St. *Paul* for the very time of ingratitude 2 *Tim.* 3. 2. *In the laſt dayes* (and they are theſe) *Men ſhall be* ἀχάριστοι *unthankeful*; not only give no thanks, but have no thanks in them to give; be altogether voyd of any mind thereunto, and therefore in theſe *perilous times* (as the Apoſtle there calls them) it behoveth every one to looke unto himſelfe and

When they knew God, they glorified him not as God, neither were thankful. Rom. 1.21. 2 Tim. 3.2.

and to consider with the Psalmist of *Quid retribuam*, *What shall I render*, &c.

Which words are occasioned on a deliverance that *David* obtained, although from what danger, appears not in the Text, whether from *Saul* his Father, or *Absolon* his Son, but one of them it was, and a great one it was, even from the sorrowes of death, and the power of hell, *v.* 3. And accordingly was his gratitude. He will not rush hastily on a recompence, but deliberates which were the best way, that he may more solemnly perform it: and the more to encrease his thankfulness for this one deliverance, he setteth all Gods benefits before him, *Quid pro omnibus*, &c. Occasion.

The whole verse is *vox onerati*, (as St. *Bernard* termeth it) the speech of one burthened with Gods blessings, and troubled (as it were) in himself, that he had nothing to requite them. But to view it more distinctly, at the first sight, it gives you the prospect of two main parts; that is, *Davids* gratitude, and Gods beneficence: That in the first words, *What shall I render*. This in the latter, *for all his benefits*; (although this that is last in order, is first in nature, Gods munificence is the cause of *Davids* thankfulness) *Summe: Bernard.* in Psal. 91 Serm. 15. Division.

These two main parts divide themselves into several members, One as many as the other; so as we see in the natural body the members answer each to other.

In the former we have
1. The consultation; *Quid*, what.
2. The Act, *retribuam*, render.
3. The Receiver, I, that is, *David*.
4. The Donour, *Domino*, the Lord.

In the latter likewise the same number.
1. The motive, Benefits.
2. The quality, *Ejus*, his benefits.
3. The quantity, *Omnia*, All.
4. The relation, *supra me*, towards me, or upon me.

Then last, that we may find an head for these members; that our discourse be not ἀκέφαλος, like a body without an head, we shall summe up the whole in the duty of our selves and see what we also are to render for the benefits towards us. I begin with the consultation, *Quid*, what?

1 Particular. Something he would render, but what he cannot tell, the sight of Gods benefits urgeth him to thee one, and the feeling of his own wants holds him to the other; that as a spur incites him to a requital, but this as a Bit, makes him pauze awhile, puts him to his *quid* of consultation, what he were best do. If he had gone with the world, no need of consulting then: a few words of course would serve the turne well enough, at most, that sleight Luke 18 11 complement of the Pharisee, *God I thank thee*, and no more: But *David* is of another mind, he makes it a businesse of meditation, calls a Parliament within himself, musters up all the powers

powers of his ſoule, that he may do it to ſome purpoſe; in the mean time thinks it better to remain in Gods debt, then to repay unworthily. It was his cuſtome ſtill at the receipt of a new benefit, to ſtudy for a new praiſe, all his Pſalmes are ſo many monuments of his deliberate thankfulneſs, that we may ſee 'tis not enough to thanke God *ex tempore*. And it ſeems God intended no leſs by appointing a ſacrifice of thankſgiving, but that it ſhould be done with ſolemnity, as ſacrifices are wont to be, and it may appear more expreſly by his manner of appointing it. Firſt for the rank of it, it was one of the kinde of peace-offerings, whereof a vow was the other, and ſo both wayes doth intimate unto us a deliberateneſs in the doing of it; both as it is put under the one, and as it is joyned with the other. 1, As it is put under the title of peace-offerings, that it ſhould be done leiſurely, and maturely, as in time of peace things are done, not haſtily, and tumultuarily, as in time of warre. 2. As it is joyned with a vow, that it ſhould be performed with like heed, and foreſight, as vows ought to be, not raſhly and inconſiderately, without regarding what we are about. Levit. 7. 12

Then for the matter of the ſacrifice, beſides the Cakes and the Wafers, it was to be of *leavened bread*, which required ſome time for the preparation; could not be done of a ſuddain: and beſides too, in leaven we know there is ſalt, which was the ſeaſoning of all ſacrifices in the old Teſtament, but is a tipe of wiſdom, and diſcretion in the new. Verſe 13.

And

And all this to teach us a due care and adviſedneſs in our thanksgiving, without which it is but *inſulſum ſacrificium*, a ſaltleſſe or unſa-
Eccleſ. 5.1 vory ſacrifice, no other in *Solomons* verdict then *a ſacrifice of fools, who conſider not that they do evill*; do evill even then when they think to pleaſe God, who is not pleaſed with ſuch ſacrifices, but rather highly offended, that's all the thanks they have for their thankſgiving. They are but ſo much the greater ſinners, and while they think to quit themſelves of ingratitude, they fall into irreverence, and profaneneſs. So that, *Conſulto opus*, we ſee, great need there is of conſulting, to bethink us well of the ſacrifice ere we offer it unto God: It is that which makes way for the rendring. The Act, and our next particular.

2. Particula. A difficult matter indeed, for can there be any rendring to God? *Deus in cœlis* (ſaith *Ec-*
Eccleſ. 5.2. *cleſiaſtes*) *God is in heaven, and thou upon earth*, and ſo as much above the reach, as the need of thy recompence; But more difficult yet, that we may be able to render, we muſt have ſomething of our own, for we cannot repay one with that which is his already: but alaſs! what have we of our own but only our ſins; and theſe no way meet to pay God: let us ſee how *David* reſolves this caſe, it followes in the
Verſe 13. verſe, *I will take the cup of ſalvation*. But is that to render, by taking more? St. *Auſtin* is ſo bold to tell him if he ſpeak yet further of taking, he is a debtor in his very payment; a greater debtor certainly, and ſo we are all,

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the more we pay unto God, the more we are obliged unto him for his grace whereby we paid it, and so by a strange knot of gratitude we are tyed the faster by loosing.

Quanto quis amplius retribuerit Domino, & amplius solverit gratitudinis debitum, tanto amplius ei debet, & amplius obligatur, O admirabile gratitudinis vinculum! &c. Bradward. de gratitud. in Deum.

And yet notwithstanding all this, God hath left us the means of rendring, and he is pleased to accept of it though never so little, *according to that a man hath, though but a willing mind.* 2 Cor. 8. so that none need to plead a disability, of what condition soever he be; poor and indigent, he may do it without cost; or weak and sickly, he may do it without pains, have he only a thankful heart, humbly acknowledging Gods benefits, he hath rendred already; it will be taken for requital enough, but to confess, that he is unable to requite them.

Qui grate beneficium accepit primum ejus pensionem absolvit statim gratus est qui se onerat. Sen. de ben. lib. 2.

That's enough for such as can do no more, but for such as can, not enough for them; a more real performance is required at their hands: for so the word here importeth; not what shal I say, or wish, but render, a word of doing, so that if God hath enabled thee with greater faculties, then resolve with *David*, *I will not offer unto the Lord of that which costs me nothing*, be at some charge upon him, in the repairing of his house, in the relief of his poor members, with the like works of mercy. 2 Sam. 24.

And yet this not of courtesie neither, but of duty, not as free largess, but as a due debt; It is

is not *quid tribuam*, what shall I give, but *retribuam* render, by way of restoring, as Gods right, and so unlawfull to withhold it: that 1 Chro. 29. when all is done, they must say with *David*, *of thine own have we given thee*, given thee, saith *David*, but our Saviour calls it rendring, *Matth.* 22. 21. ἀπόδοτε so the word is, *render unto God the things that be Gods*, and both to good purpose, according as the parties be from whom they come, given from them that do it willingly, it goes for their gift, but render to such as be backward, 'tis a taxe upon them; so *Salvian* smartly enforceth it, *Da si vis, redde si non vis*, give if thou be willing, if unwilling, restore, God exacts it at thy hands.

Cum totum suum sit quod ab eo accepimus, nostrum esse dicit ut demus, ut quem devotio non illiceret ad largiendũ, necessitas cogeret ad exolvendum. Salvian. ad Eccles. Cathol. lib. 1.

But 'tis the language of the world, *Quid recipiam!* what shall I receive? more if you will, but no rendring any thing at any hand, or if they do, it is but *malum pro bono*, (as the Psal- Psal. 35. 12 mist speaks) *evill for good*. Nothing for Gods seed, and his rain, but the weeds and bryers of sin, nothing after his pains in planting, fencing, Is. 5. digging, pruning, but wild, and sower grapes; Deut. 32. 6 those of murmuring and repining. But, *haccine reddis Domino?* it was *Moses* exprobration to the Israelites; *do ye thus requite the Lord?* and I fear it may be said to us Christians, that are as deep in Gods benefits as ever they were; but that so it may not be said, let each of us endeavour for his part; and put in with *David* for a particular thankfulnesse, that what he said in his

his own perſon, we may every one ſay in ours, *what ſhall I render?* Our third particular.

I, that is *David*, and *David* in a threefold reſpect, 1. as a more benefic'd man; 2. a particular man, 3. a righteous man; in each of theſe reſpects to be thankfull, and we in each

3. Particular.

1. As a benefic'd man, endowed with more favours and deliverances then others, and ſo more engaged to thankfulneſs too; for ever as the benefits are, ſo muſt the gratitude be, for as glory is ſaid to be the ſhadow of vertue, and this for one reaſon, that it increaſeth as vertue doth, which is as the body that makes it; ſo thankfulneſs is the ſhadow of bounty, and ſhould grow in proportion, as the benefits do, that look how great the one, ſo great ſhould the other be alſo. Neither may any man here think himſelf excuſed from a larger meaſure of thanks, becauſe his outward bleſſings are not ſo eminent as anothers; for not any of us all, but if we did ἀποβλέπειν, &c. as St. *Baſil* ſpeaks, look down on that which is beneath us, and compare our own good with that which is ſome way worſe in others, we ſhould find great cauſe of thankfulneſſe, and to ſay that of the Phariſee in a very good ſenſe, *Lord I thank thee that I am not as this man*, not hereby to magnifie our ſelves, but to glorify God in his bleſſings; which is by acknowledging them: for, *negat beneficum, qui beneficium non honorat*, (It is *Tertullian*) he denieth the Giver that does not honour the gift; and, *Ingratæ mentis eſt*--- ſaith *Leo*, to

Gloria umbra virtutis eſt. Sen. ep. 79.

As *Rigaltius* reads it. Lib. de pœnitentia.

Non verecundæ, ſed ingratæ mentis indicium eſt beneficia tacere divina. Leo. Ser. 1. *Non eſt iſta verecundia, ſed inficiandi genus.* Sen.

conceale

conceale Gods benefits, is not so much modesty, as ingratitude: away with that modesty, that prejudices Gods glory.

The second respect considereth *David*, and with him every one beside, as he is a particular man; who having received particular benefits, is obliged *eo nomine*, unto a particular thankfulnesse: For besides those benefits in common, whereof all do partake alike, every man hath those by himself, for which, by himself, he is to be thankful: which our Saviour did intimate unto us after his curing of the lepers, when but one of the ten returning to give thanks, he enquireth after the rest; *where be the nine?* would excuse none from the dutie. Nor is this to be done in private onlie, with our selves, but in publick also, with the whole congregation, that God may reap no lesse of us then he did of old in *Davids* time, that *in his Temple every man speak of his honour*. None must be dumb in this Quire; Any ones silence doth injure the consort, that the Musick is not full: Every one should lend a voice unto the Anthem of Gods praise, and all little enough.

Luke 17. 17.

Psal. 28. 9.

Every one should, but every one cannot, that is not as *David* in the third respect, that is, a righteous man, for so he telleth us, *Psal.* 32. *praise is comely for the upright*; for none but them, and for them comely, will not fit well with a perverse or crooked heart, no more then a straight shooe with a wry foot; and 'tis as uncomely in their mouthes too, saith *Ecclesiasticus*, *praise is not seemly in the mouth of a sinner*, so, no where comely for such as they, And hence

Basil in Psal. 32.

Ecclus. 15. 9.

hence it was, that when the devils would have blazond our Saviour, he ſtraitly forbad them, would have none of their praiſes; And the like did St. *Paul* to the ſpirit of divination, would not ſuffer the moſt high to be diſhonoured with ſuch vile commendations. And therefore Saint *Baſils* advice would do well, φιλοπμώμεθα, &c. let us be ambitiouſly careful to avoid all crookedneſſe in our doings, and rectifie our ſoules as a ſtraight rule, that becoming upright indeed, we may be fit for the praiſe of God, for without that, no praiſing of him. Which the Church moſt wiſely conſidering, hath taught us by prayer to prepare our ſelves thereunto, both for the cleanſing of our hearts to conceive Gods praiſe, and for the opening of our mouthes to utter it.

Mark 1. 25.34. Acts 16.18

Baſil. ibid.

The former we have before the Commandments; *cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may worthily magnify thy holy name.* The latter, at the beginning of our ſervice, (having *Davids* warrant for it) *O Lord open thou our lips, and our mouth ſhall ſhew forth thy praiſe.* To the doing of both we receive his aſſiſtance, and obtain that of himſelfe which we offer unto him; who is the object of our thankfulneſs, as he was of *Davids, Jehovæ*, to the Lord.

Pſal. 51.15

And to whom more fitly the thanks, then to him that gave the benefits? who by his word commanding, by his wiſdome diſpoſing, by his power effecting, brought

4. Particular.

Qui molem iſtam verbo quo juſſit, ratione quâ diſpoſuit, virtute qua potuit, de nihilo expreſſit in ornamentum majeſtatis ſuæ. Tertul. Apologet.

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the mass of this world out of nothing for the glory of his Majesty, and doth continually from the treasures of his bounty, sustein the whole family of heaven and earth, For being πηγὴ ἀενάλλακτος, as St. *Cyril stileth him*; the ever-flowing fountain of all goodnesse, and beneficence, he never ceaseth to defund on his world of creatures, and to refresh them with the streames of his mercy: whose *glory* not only *the heavens declare*, but every *creeping thing* of the earth, be it it never so despicable, and if men should hold their peace, the very stones would immediately cry out against our ingratitude: And yet, strange it is to see, how many have failed in this duty of praising the Lord; The Gentiles so much for their part, that they praised any thing more then him, *They changed* (saith St. *Paul*) *the glory of God into an image made like to beasts, and* [a] *creeping things.* A Car, a Snake, the fire, nay the Onions in their Gardens were more highly accounted of them, and obtained divine worship instead of God. Of which horrid impieties should I speak with *Cyril*, ὦ μεγάλης ἀβλεψίας! O wonderful blindnesse in men! to fall from such lofty Majesty, to such abject baseness; or rather with that other Father, *O stupendam Dei patientiam*! O the admirable patience of God! that could forbear to break the heavens, and revenge so foule indignities. Now though heathenisme be dispelled by the Sun-shine of the Gospel, yet some clouds do still remain in the minds of many

Psal. 19.
Psal. 148. 10.

Rom. 1. 23.

[a] *Felis, Cnnis, Lupus. pro Deo sunt adorati. & Leo voracor hominum Anguis & Draco. Et (erubesco referre) jam etiam apud nonnullos cœpæ sunt adoratæ.* Cyril. Hieros. Cater. 6. & Clem. Alex. proto.

many Christians, who set up other Names together with the Lord, and unto them ascribe their felicity, as those of fortune, and nature, words so rife among us, which are indeed but the attributes of God, though mistaken by men, for that which is termed fortune here below, hath the name of providence above, and is nothing else but the will of God, from whom (as St. *James* speaks) *Every good gift descends.* Descends, saith he, not, slippeth from him, that is, comes down by appointment, not falls down by chance. Jam. 1. 17.

And as Fortune is the will of God; so nature is no other then the power of God, and what she doth is by him, his Agent, or Commissary here below, only storing us with those blessings which she receiveth from him; for though she reach out her hand, and give us plenty of provision, it is God that fills her hand before, and then opens her hand after, that she may rain down her showres upon us.

Naturam intelligimus ordinariam Dei potestatem, sicuti fortunam ejus voluntatem, &c. Scalg. Exercit. 188.

Another sort more directly injurious unto the divine honour, exalteth Saints (whom the God of *Rome* is pleased to admit) into the throne of God, and giveth that honour to the Creature; which belongeth onely unto the Creatour, making them the object of their praise and thanksgiving; A sin of so foule a nature, that (let them mince it how they can) is no lesse then plain sacriledge, or idolatry, choose they whether.

Fully evinced by Dr. *Th. Jackson* on the Creed.

A third sort make idols of themselves, and

impute what they have to their own abilitie,
Hab. 1. 16. of the Chaldeans. like those of whom the Prophet complaines, that *sacrificed unto their nets, and burned incense unto their drag.* It was their own hand that wrought it; and their own brain that compassed it, and no thanks to any other. Thus is the Lord on all sides robbed of his due, his due
Psal. 29. 2. I may call it, for *David* does so, *Psal.* 29. 2. *Give unto the Lord the glory due unto his name*: and it due, then, in no wise to be withholden; for
Rom. 13. 7 saith the Apostle, *render unto all their dues*; of which, one of them there is, *honour, to whom honour*; much more to God then; he to have more then all, as being more then all to us; either King, Father, Benefactor, or what else we can name, and may well therefore challenge this honour at our hands. This is all we can return him for his infinite benefits; and this is all he requires of us for those benefits; The nature whereof we now come to consider in the next place; The motive of *Davids* thankfulness and our second General.

5. Particular. What Benefits are, we all better understand by experience, then by definition; every thing that we enjoy is such, some ray, or beam of the divine goodnesse imparted unto us; no do the beams so clearly discover the Sun, as benefits do God, who displayeth hereby the riches of his glory over all his creatures. Nay, there by the Creature gets so much glory, as to like his Creator, and in nothing so like, as in this; by doing good. In this alone, God and man have κοινὸν ἔργον (as *Synesius* speaks) *Synes. epist.* a kind of fellowship, and communion, ca

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with other: a communion so near, that the heathen could not distinguish them, but mistook *Paul* and *Barnabas* for very *Gods in the likenesse of men*, upon the healing of a creeple. And what ever other Gods they devised, as the Sun, Moon, Starres, nay the vilest beast that was, it was meerly for the opinion of some benefit received from them. Whereby they seemed to acknowledge, that Benefits came all from God, though they knew not the God from whom they came: from whom nothing but goodnesse proceeds; no worse matter from him: (however some heads that are giddy in the maze of Gods counsels imagine to themselves) for more possible it is for darknesse to come from the Sun, then evill from God, who being essentially good, or goodnesse it self, can soon cease to be God, as to do good; εἰ γὰρ κακὸς, (It is St. *Basils* argument) if he be the Author of evill, he is not good, and if not good, not God neither, they both go together.

Acts 14. 11

Dr. *Jackson* on the Creed.

Basil. hom Quod Deus non sit Author mali. Quid interest utrum Deos neges, an infames? Sen. ep. 123.

But though not of the evill of sin, may he not of the evill of punishment? no, not of that neither, as evill, not of losses, or sickneſse, or tribulation so: indeed of the punishment the evill, he is Authour; but then that is a benefit; the very thing we have in hand, an Act of mercy from God that inflicts it, and on man that suffers it, either for the exercise of his patience, or the correction of his sin, and so as a benefit, look for *Iobs* benediction, to have the Lords name blessed for the same; for these as

Melch. Cani loc. Theolog. lib. 2, c. 4.

Job 1. 21.

well as for others, that be all (His) benefits which is the worth or quality of them, in th next place to be considered.

6. Particular. Benefits are thereafter esteemed, as the party that gives them: indifferent ones from a perso eminent, are highly accounted of, yet if wit the excellency of the Donour, they are prec ous in themselves, 'tis good reason they fin better acceptance; But besides this, if the come freely too, without any suit or desert the receiver this gets them a welcome, no the like: Now all these degrees are to found here in these (His) benefits, and that the highest degrees that may be.

Gratissima sunt beneficia parata, facilè occurrentia, &c. Sen. de ben. l. 2.

1. The Donour is God Almighty, supre Monarch of Heaven, and Earth; unto whe the mightiest Monarchs of the world are Vice-Royes, and Deputies; and derive t from him, which they impart unto othe now for such an one to give us; what can more?

2. The Benefits are such as make us to be selves; and but for them, we should not b all, not only what we have, but also what are; our soules, and bodies, with all that sust them, and what can be greater then these?

3. For the manner of conferring them is graciously first, and t continually. 1. Gracio without our desert, as is nifest at our creation, w we could deserve nothing at all, that nothing at all; that had not so much as a to to ask, nor an heart to think of a prayer;

Planum est, quia nihil ante promeruit, qui penitùs nihil fuit. Bernard. serm. 14. in Psal. 91.

might still have been left in our nothing, had it not pleased God to *prevent us*, as he did *David*, *with the blessings of goodnesse*. Psal.21.3

Graciously, so, without so much as a request, but graciously again, at the first offer of a request, ere we can spend any time in a Petition: *Adhuc illis loquentibus ego audiam*, is his own promise by his Prophet *Isaiah*; *whi.es they are yet speaking, I will hear*: O the main speed of his clemency! said *Nazianzen*; διψᾶ τὸ διψᾶσθαι, he desires to be desired; seems pleasur'd with a benefit, when he is askt one, and gives more readily then others receive. Isai 65.24 *Naz.Orat. 40. in sanctum baptisma.*

But how graciously soever he give once, if we need again, and dare not ask, for fear of a check, or a denial, we are but in an ill case, but here is comfort for that too; *he upbraideth not*, *Iam.*1.5. sends us not away with a *Fili recepisti*, these, and these many good things thou hast received, and art thus much indebted already: but is still ready with new benefits, like ware upon ware, to follow and orewhelm the former: hits none in the teeth with their unworthines, but how unworthy soever, makes them partakers of his favours; *who makes his Sun to rise on the evill*, *Matth.* 5. such as vexe and offend him; nay, *kind to the unthankefull*; *Luke* 6. such as forget, or repine at him; nay further yet, *bestowth gifts on his enemies*; *Psal.* 68. such as blasheme and persecute him; On these gifts, a plurality of them, but all upon *David*, and such as he, which is the Quantity of these benefits, Iam.1.5. Luke 16. 25.

Ne Deos quidem immortales ab hac tàm effusâ liberalitate sacrilegi, negligentésque eorum deterrent. Sen.de ben. lib.1.

Mat.5.45. Luke 6.35 Psal.68.18

benefits, and comes next to be weighed.

No marvail if he ſtick at a *quid retribuam*, that ſets all Gods benefits before him; any one had been enough to puzzle his gratitude, and does he ſpeak of rendring for all? what world of *Davids* could do this; nay, what heavens of Angels, or any thing leſſe then the Almighty.

Caſt we but our eyes awhile on ſome of that All, and we may ſoon gueſſe at the difficulty of the attempt; on theſe bodies of ours *ſo fearfully, and wonderfully made*, ſo curiouſly wrought by divine art, as ſtruck the very heathen into the confeſſion, and wonder of a Deity: where look how many members, ſo many benefits appear; Every nerve, and muſcle about us, is an inſtance of Gods ſingular bounty.

Pſal. 139. 14.

Corporis fabricam cum intueor tot invenio beneficia tua quot membra, quot ſenſus, quot venæ, quot fibræ, &c. Granatenſ.

2. On our ſoules made after the divine Image; and * capable of all Arts, and Sciences; all vertues and graces, all naturall, and heavenly endowments, and which is more then all; of God himſelf, the Lord of all.

* Rodigin. *Ant. lect. lib. 2. cap. 17.*

3. On all about us, and what ſee we but a world of benefits? where among ſo many millions, and millions of creatures, there is not one but ſerveth us, either for our neceſſity or delight, or inſtruction, δι ἡμᾶς ποτωμοὶ, as Saint Basil ſaith; it is for us that the Rivers flow, and the fountains ſpring, and the clou

Raymund. *de Sab. liber Creat. tit.* 98. & 99.

Basil *Hexam.*

Ut omnes rerum naturæ pars tributum aliquod nobis conferret. Sen. *de Ben. lib.* 4.

clouds yeelds rain; The heavens with their hoſt, and the earth with her fruits, they are all for us; All nature in a manner is tributary unto man.

We cannot ſtay too look on that Sea of benefits, the manifold benefit of our redemption; which Saint *Ambroſe* thinks, *David* here chiefly intended, wherein the Lord gave us himſelf for a benefit; and with himſelf the whole treaſure of his riches, and bounty.

Yet can we not but look with *David* on that other ſort of benefits, his many deliverances, (one of which ſurely was the chief motive of his preſent gratitude) They are benefits too, and as great as any; every deliverance from death is as much as a new life, the keeping one alive, as much as the giving life; And though every one be not thus delivered, their benefit is no whit the leſſe; nay, rather the more, that they were not in danger: In the ſtate of our bodies, we all know, It is better not to be ſick, then to be recovered from ſickneſſe; And in the ſtate of our ſoul too, Saint *Auſtin* thought it better, *non implicari, quàm exui*, not once to be entangled in ſin, then to be releaſed from it. And ſo, not improperly in this reſpect I may call every mans ſin my benefit, there is none of them all that any man hath committed, but I might have committed the like (that am the ſame by nature) if Gods grace had not prevented me: And I may call the puniſhments

Ver. 3. 6, 8.

Auguſt. Confeſs. *Non eſt peccatum tam grande quod unquam fecit homo, quod non poſſit facere alter homo, ſi Creator deſit á quo factus eſt. Quapropter omnium hominum peccata non immerito mea appellabo beneficia, &c.* Granatenſ.

of all men my benefits too; There is no man born blind, or lame, or distorted, but I might have been so; that am made of the same clay that they were, if Gods mercy had not succoured me.

After these, do but glance on those swarms of Benefits (like so many motes in the Sun-
Lam.3.23. beames) that are every day renewed upon upon us with the morning, which although for their custome, and frequencie, we cannot per-
Psal.68.19 ceive, (and the more unthankfull we) yet *David* did, as it seems, *Psal.* 68. 19. where he blesseth *the Lord, who daily loadeth us with benefits:* yea double loadeth us, once by heaping on us the blessings of each day, and again by taking from us the sins of each day; This
*In Psal.19. Serm. 15. unloading is a loading in Saint *Bernards* account; * *Onerat beneficio, cum exonerat peccato.* he loads us with benefits, when he unloads us of sins: whole loads of benefits; and 'tis strange we feel them not, who are each of us under them, that have not onely all upon all of us, but all upon every one, none beare off the weight from another: which *David* acknowledged for his part, in his *all upon me* the relation, and our last part.

8. Particular. God loaded *David* with benefits, and *David* loads himself with thankfulnse, setting all those benefits on his own score, that were bestowed on all men, so it appeareth by the words, if we read them according to the original, in a distinct proposition; *All his benefits are upon me:* counting all his own in regard of the obligation, what was every mans in regard of the possession

ſeſſion; Nor is it the practice of *David* alone, but of every man elſe, that will be thankful τὸ τῆς φύλης πίστει ἔργον ἐστί, as St. *Chryſoſtom* affirmeth, * It is the good ſervants property, that what benefits his Lord gives in common to all, he accounts given to himſelf, and himſelf engaged for all; as he inſtanceth in Saint *Paul*; touching the death of our Saviour, which though undertaken it were for all beleevers, he applieth unto himſelf, as if he only were the receiver, for ſo he ſpeaketh, *Gal.* 2. 20. *I live by the faith of the Son of God, who gave himſelf for me:* not that he would hereby impropriate the exuberant merits of Chriſt, but as one that reckoned himſelf obliged for all men beſide. It was here his practice, and his counſell elſewhere, that *giving of thanks be made for all men*; as if the benefits of all belonged to every one. An envious nature would ſtand off at this, and be ready to ſhuffle the thanks on others that be alike intereſſed in the benefit, But as * *Salvian* well urgeth againſt them. The debt that is common unto All, is as much every mans in peculiar; For as Chriſt did ſuffer for mankind, ſo withall, for each ſingle perſon, *& totum ſe dedit univerſis, & totum ſingulis*; And ſo whatſoever he did by his paſſion, as all men owe the whole unto him, ſo likewiſe doth each man the ſame; if not (rather) each man more then all, becauſe he hath received as much as All. Thus, he that thinks much to be indebted for others, is as deeply in for his own particular: nay, deeper by far, if he mark it well, not only for the benefits beſtowed

* *De compunctione cordis. lib. 2.*

Gal. 2. 20.

1 Tim. 2.

* *Ad Eccleſ. Cath. lib. 2.*

ſtowed on mankind, but for thoſe on all creatures beſide that ſerve man. *Davids* (*All upon me*) will reach out to that too, what benefits are conferred on thoſe creatures, are conferred on me, becauſe on them for my ſake; They receive none of thoſe benefits for themſelves, but only for me; and therefore, as the Maſter is beholding for thoſe courteſies which are done to his ſervant, ſo am I obliged for all theirs that are made to ſerve me; and ſo, am to perform for every creature, that which every creature owes unto God: Ours, I ſay, and cannot perform of themſelves, for lack of thoſe faculties which I have. I have underſtanding to apprehend Gods benefits, and I have a tongue to report them, which the other creatures have not, and therefore I, as the publick Oratour, am bound to praiſe God in their behalf, that ſo they alſo by my voyce, may give God the glory.

Raimund. de Sab. Tit. 96, 97

Application.

So much of the Text in *Davids* behalf, now ſomething in our own, to ſee what we on our parts, ſhould render unto the Lord: a matter very important to be conſidered, no leſſe then our welfare is worth, both for the keeping of thoſe benefits we have, and for the procuring of others; For as it was ſaid of *Trajan* the Emperour, that the way to obtain new favours at his hand, was, by giving thanks for the former: ſo likewiſe with the King of heaven; no meanes ſo effectuall to continue his bounty, as our thankſgiving: whereas on the other ſide,

Efficaciſſimum pro candidato genus eſt rogandi, gratias agere. Plin. *in* Panig.

Ingra-

Ingratitude is *ventus urens* (as *Bernard* calls it) as it were a red wind, that blights, or blasts the fruit of Gods mercy, and dries up the fountain of his graces towards us; For what makes our prayers so ineffectuall, our labours so unprosperous; the *heaven brass over us*, *the earth Iron under us*, the ayre infectious round about us? All is, our unthankfulnesse to the Lord for his blessings, that rendreth us unworthy of them: *your iniquities*, (says the Prophet) *have turned away these things; and your sinnes have withholden good things from you.*

Ingratitudo ventus urens siccans sibi fontem pietatis, rorem misericordiæ, fluenta gratiæ: Super Cant. Serm. 51.

Deut. 28. 23.

Ier. 5. 25.

This shewes enough the necessity of our duty in his kind, how much it concerneth us all to be thankfull: which duty we shall the better perform, if as *David* did, we consider of Gods benefits towards us; if, as the Prophet *Esai* willeth us, we do *levare oculos in circuitu*, *lift up our eyes round about*, and see how God hath encompassed us on all sides with benefits; that whithersoever we turn our selves, we are full of the sight of them; and it will appear on the review, that we are not behind *David* in benefits, not behind him in any, but before him in some.

Iiai. 49. 19.

First, for temporall benefits, we were born in peace, and tranquility, which *David* scarce obtained in his old age, and that after many years, and persecutions, and these not from strangers only, but from his own subjects, nay his children. Then, for spiritual benefits, we have the happinesse to see that performed, which *David* desired, and could not obtaine, that

1 Cor. 13. 12. Gal. 3. 1. that is, the coming of Chriſt in the fleſh: what he ſaw darkly, by prophecy onely, as through a glaſſe, we evidently in the Goſpell, as before our eyes: what he by figures, and obſcure ceremonies, we by clear and perſpicuous Sacraments. We then, that are before *David* in benefits, not to be behinde him in thankfulneſſe, but *to offer unto God*, as he did (verſe 15.) *the ſacrifice of thanksgiving*. Of thankſgiving, by our lives, that by our innocence, and good works, his Name may be praiſed, and ſo (as Saint *Paul* ſpeakes) the thankſgiving of many may redound to Gods glory.

2 Cor. 9. 12.

Secondly, of our mouthes, by making them full of Gods praiſes; rendring thanks unto him, according to his benefits on, or towards us, for the plurality of his benefits, a plurality of thanks, for the continualneſſe of his benefits, the continualneſſe of our thankes, thank him manifoldly, and thank him continually. And that not faintly from the lips alone, but from the heart and bowells; rowzing up our ſoules with *David*, and *all that is within us*, to praiſe his Great, and *holy Name*: remembring that it is to him, who pondereth the heart, and deſpiſeth the honour that is only from the lips; and therefore (as the Apoſtle adviſeth) *to do it heartily as to the Lord, knowing that of the Lord, we ſhall receive the reward*; when for our rendering, wee ſhall bee rendered unto, both the benefits

Pſal. 103. 1

Iſai 29. 13.

Coloſ. 3. 23, 24.

benefits of this life, and of that better which is to come. Which the Lord grant unto us All, for the merits of Jesus Christ; unto whom with the blessed Spirit, we desire to be rendered Thanksgiving, Honour, Praise, and Glory, now and for ever. AMEN.

SERM.

SERM. VI.

JOHN 1. 23.

He ſaid, I am the voice of one crying in the wilderneſſe, make ſtraight the way of the Lord.

THe words are *John Baptiſts*, and are part of the Goſpel appointed to be read upon this day. So the Church in her wiſdom thought it meet; that next before the birth of our Saviour, (the Feaſt of his coming in the fleſh) his fore-runner ſhould be heard with his warning ſound, to make way for his coming; It was the office chiefly for which he was born (as his Father *Zachary* ſpake at his birth) *to go before the face of the Lord, to prepare his way*; to be the Harbinger unto Chriſt; *He took not this honour unto himſelf*; without a calling thereunto, as many do now adayes, that runne on Gods errand, without his Commiſſion. He was none of thoſe αὐθήμεροι σοφοὶ (as

Luk. 1. 76.

Heb. 5. 4.

Ier. 23. 21.

(as *Nazianzen* ſtiles them) extemporal divines, that ſtart up like Muſhroms, in one night, into great profeſſours: He had good warrant for what he did, a Commiſſion granted long before from God himſelf, as he voucheth authenticall record for it: no leſſe then one of Gods chief Secretary's, the Prophet *Eſayas*; He ſaid, *I am the voice of one crying*, &c.

Meri prophani, hodie ſacrorum Antiſtites, veteres vitio, pietate rudes. Nazianz. *Orat* 21.

Iſai 40. 3.

To examine this teſtimony then aright, we are to take view of the Original copy, and there we find at the fortieth Chapter, theſe words of my Text, firſt ſpoken ἐν τύπῳ, typewiſe, concerning a deliverance of the Jewes from the bondage of *Babylon*; by the meanes of *Cyrus* King of *Perſia*, unto whom this charge is therefore given to make all things ready, for that deliverance. But διὰ τύπου, under that type is prefigured a greater deliverance from the bondage of ſin, and death, by the coming of Chriſt, whoſe coming to make it appear more lively, his forerunner is appointed to make way for the ſame; and that is *John Baptiſt*; he was intended chiefly thereby; ſo he applieth it unto himſelf, and with him conſurre the four Evangeliſts: All agreeing in this, that in him this Scripture was truly fulfilled; he was the *vox clamantis* indeed, that brought the glad tidings of a deliverance.

H. Grotius.

To lay out the Text as we are to intreat of it; there ariſe two parts to be conſidered.

Diviſion.

1. The

1. The Preface, *I am the voice of one crying in the wilderneſſe.*
2. The meſſage, *Make ſtraight the way of the Lord.*

In the Preface, we have theſe two particulars.

1. The quality of the meſſenger, *Vox clamantis, the voyce of one crying.*
2. The place where he cryed, *in deſerto in the wilderneſſe.*

In the Meſſage likewiſe, we may have a many.

1. The Subject, *Viam Domini; The way of the Lord.*
2. The Act; *Complanate* (1); *make ſtraight*

But theſe two relating ſo near each to other, we ſhall treat of them together: Of the reſt in the order, and method propounded, by the aſſiſtance of him whoſe way it is, that he would vouchſafe me to be his Harbinger unto your ſoules; though I be but the Ecchoe of *Vox clamantis; the voyce of one crying*, my firſt particular.

(1.) *Planas & æquabiles facite (quod εὐθὺν ſignificat) nam purgare viam propriè dicitur (inquit* Ulpian*) ad libramentum proprium redigere, ſublato eo quod ſupereſt.* Th. Beza.

1. *Part.* Verſe 19. *This is* Johns *record of himſelf; when the Jewes ſent Prieſts and Levites to ask him, who art thou?*

It may ſeem ſomewhat ſtrange they ſhould doubt of that; conſidering the parents of whom he came; his Father one of the chief Prieſts, an eminent perſon at *Jeruſalem*; his Mo-
Luk. 1, 36. ther, ſhe *that was called barren*, and ſo had the fame to bring forth at once, a Son, and a miracle. But herein lay the ground of their er-

rour

rour; they heard from *Moſes* of a *Great Prophet that the Lord would raiſe up*; they heard from *Malachy*, *that Elias muſt come* before the *Meſſiah*; and now ſeeing *John* by his doctrine and deportment give tokens of a perſon more then ordinary, they enquire of him, *whether he be Elias, or that Prophet*. He was both in ſome ſort, as Chriſt bare witneſſe of him, and yet unto both his anſwer is negative; He was neither of them in that ſenſe as they imagined; A phancie there was at that time among them of a παλιγγενεσία or tranſmigration of ſoules; and ſo, he denieth himſelf to be ſuch as they conceived him. He was indeed that *Elias* who was to come, in regard of *the Spirit and Power of Elias*; but not that very *Elias* though, who was hurried to heaven in the fiery Chariot; And a *Prophet* he was, yea, *and more then a Prophet*, as ſhewing Chriſt preſent to the eye of fleſh, which the others did onely to the eye of faith. But yet he was none of the old Prophets newly raiſed to life, as their queſtion ſuppoſed: And therefore to put them out of doubt, he tells them plainly what he is; *Vox clamantis*, whom *Eſayas* ſpake of ſo long before, there they might be ſatisfied concerning him, and ſeek no farther.

Deut 18.17
Acts 3.24.
Malac. 4.5.
Verſ. 12.
Matth. 11.9 14.
M. Bucer.
Luke 1.17.
2 King. 2.11.

But *Vox clamantis* is *Vox æquivoca*, and will bear a double acceptation, to be meant either of the voice of God, ſpeaking by *Iohn* as his Miniſter, or ſecondly of *Iohns* greater vehemence in the delivery of his doctrine: Both theſe ſenſes the Text will bear, and we in both to conſider it,

In the former ſenſe, *Vox clamantis* referreth unto God, ſpeaking by *Iohn* as a King by his Herauld; ſo *as he ſpake by the mouth of his holy Prophets ſince the world began*; and as he will ſpeak unto the worlds end, by his Miniſters appointed to declare his will: Iſai 59.21. As we have his own word for it unto *Eſaiah*; *My words which I have put* a *in thy mouth, ſhall not depart out of the mouth of thy ſeeds ſeed, from henceforth, and for ever*: which cannot be meant of thoſe that were of the race of *Iſaiah* according to the fleſh, but ſo as elſewhere ſome are termed *the* b *Sons of the Prophets*; that is, ſuch as were trained up in the Schools of the Prophets, for the edifying of Gods people.

Quod ſc. Iohannes *tantùm miniſterium vocis præbeat, Ipſe autem Deus per* Iohannem *clamet.* Chemnit. Luke 1.70.

a *Oſtendit Deum ſic nos alloqui, ut hominum miniſterio & opera uti velit.* Calvin.

2 Kings 2. 3.

b *Non quòd juxta carnem ex illis prognati eſſent, ſed quòd ſanctâ inſtitutione ab illis erudirentur.* P. Marr.

This courſe ſo eſtabliſhed by God in the Old Teſtament, Chriſt re-eſtabliſhed in the New; by giving, as for the firſt time, *Apoſtles, Prophets, and Evangeliſts*; ſo for the laſt, *Paſtours, and Teachers*, to continue ſucceſſively *for the works of the miniſtery, unto the worlds end.*

Eph.4.11.

Etiam hodie clamat Iohannes *exemplo & verbo, & vocis ſuo tonitruo deſerta noſtrorum concutit peccatorum.* Ambroſ.

The world hath ever, will ever have need of thoſe that bring the good tidings of peace, not onely for ſuch as come out of darkneſſe, to be converted from the errour of their wayes, but the children of light too, otherwhiles have need to hear of their ſins being remitted, and themſelves reſtored

ſtored to the favour of God, upon their repentance; and for this purpoſe (ſaith the Apoſtle) *God hath given to us the miniſtery of reconciliation*, 2 Cor. 5. 19 to be Embaſſadours for Chriſt, and in his ſtead to beſeech and pray men to be reconciled unto God: An Embaſſage of ſo high concernment, as could hardly be believed, if it came onely from the mouth of man; But that we have Chriſts warrant for it; *He that heareth you, heareth me*: and, *whoſeſoever ſins ye remit, they are remitted unto them*. For what he ſaid unto his Apoſtles, in this kind, *Id ad totum liturgotum nationem refertur*, it belongeth to all the nation of Miniſters; If *Tertullian* had not ſaid it, we have no reaſon to doubt thereof, but for thoſe laſt words of the Commiſſion, *I am with you alway, even unto the end of the world*: whereby not only thoſe that were ſent *vivâ voce*, to teach all nations; but all faithfull Miniſters that ever ſhould be in every age, are promiſed to have the preſence of Chriſt; that is, the aſſiſtance of his Spirit, unto the enlarging of his Church. Luke 10. 16 Mat. 28. ult.

Such honour hath God vouchſafed to men, (and many times, to the meaneſt of them) to make them συνεργούς, *workers together with him-ſelf* to the work of ſalvation; not but that he can do it of himſelf, without Miniſters, as he can work without meanes either of word, or of Sacrament; This is confeſſed, that thus he can do, and doth many times, how and when to him ſeemeth good; 2 Cor. 6. 1.

Poſſet quidem è cœlo ipſo loqui, aut Angelos mittere, ſed in eo magis noſtri rationem habuit quod per homines noſtri ſimiles compellat, ut eorum voce magis familiariter nos ad ſe adjiciat. Calvin *in* Iſai. Hyperius *meth. theol. l. 3. c. 12.*

good; and thus he can ſpeak immediately by himſelf, or can employ the tongues of Angels to make known his pleaſure, but that were not ſo expedient for us, as may be ſeen by the Jewes; who having once heard the voyce of God, entreated to hear no more of that; but that *Moſes* the man of God might impart his commands unto them. It is mercy in God then, to condeſcend ſo far unto us, as to make choice of men like our ſelves to be his meſſengers, and to employ them as his own mouth to ſpeak unto his people: And it will be duty in us, not *to refuſe him that ſpeaketh* (thus) *from heaven*, nor to eſteem the *treaſure* leſſe that is preſented *in earthen veſſels*; leſt for our want of reverence herein, the heathen riſe up in the day of iudgement, and condemn us; Even *Eglon* the *Moabite*, when he heares of a meſſenger from God, riſeth out of his throne; and that is no other which is ſpoken in Gods name, agreeable to Scripture; the ſound is Mans: the ſubſtance and tenour thereof is Gods: and the Embaſſage is not his that delivers it, but the Kings, or States in whoſe name it is ſpoken. And ſo we to acknowledge the great King of heaven in his *Vox clamantis*, and *to receive it, not as the word of men, but* (*as it is in truth*) *the word of God.*

But a *Caveat* withall unto Gods Miniſters that they ſpeak in their Sermons, *as the Oracles of God*; that is, the ſound wiſdom of God word; not the fond conceits of their own braines much leſſe that which is repugnant t Scripture, as ſchiſme, ſacriledge, reſiſting

Mag

Ezod. 20. 19. & Heb. 12. 19.

Heb. 12. 25 2 Cor. 4. 7.

Judg. 3. 20

See this fully aſſerted by Mr. *Heron* in the Preachers plea *in medio.*

1 Theſ. 2. 13.

1 Pet. 4. 11

Magistrates: Certainly this is none of Gods voyce, it is *Vox Rugientis*, the voyce of the *Roaring Lion* rather; or the hissing of the Serpent; It was his practice from the beginning to be a Preacher of disobedience. Our first parents found it so by wofull experience, and we have felt the like sad effects from his Ministers now, whereby there is heard nothing almost but *Vox lugentis*, the voyce of many a one, crying indeed in another sence: many a *Rachel weeping for her children*; Our Country is even become that *Rachel*. 1 Pet. 5. 8. Ierem. 31.

2, This *Vox clamantis* relates unto the person of him that cryeth, and so the *Hebrew* seems to favour it, *kol koreh* in the Prophet, the crying voyce, implying the boldnesse and liberty of *Iohn*, that he shewed in his preaching. That openly without fear of men, or respect of persons, he rebuked the people, and proclaimed the *Messiah*; In discharge whereof he so behaved himself, that he took for his title *Vox clamantis*, *I am the voyce of one crying*, as if he were nothing else but a voyce, exciting to repentance, and amendment of life; as indeed, every thing almost about him may seem to have done somewhat that way: *Ipse habitus sonat*; his apparel, diet, his place of abode were as so many Sermons of mortification; even to look on him was to hear him preach, though he opened not his mouth, he taught by his actions, the most effectuall way of preaching.

Lucas Brugensis. *Hic enim spiritu & virtute Eliæ præditus, fortissimè impietatem insectatus est, & constantissimè Christi præconem egit, ut nemo esset qui se excusare posset, quòd clamantem non audisset.*

Tertullian *de pallio.*

Again, in regard of thoſe unto whom he cryed, his crying implyeth their ſpiritual deafneſſe, and hardneſſe of heart, that ſuch they
Act. 7.51. were as *Stephen* after called them, *ſtiffe-necked, and uncircumciſed in heart; and eares*; The world was ever, will ever be ſick of this diſeaſe; the voyce of a Cryer is no more then needs; Againſt crying ſins, we may be al-
Mark 3.17. lowed to be *Boanerges*; to come with the thunder of the law, when the ſoft voyce of the Goſpel will not be heard. It was the way that God himſelf took to procure audience unto his Sonne, ſpeaking in ſo loud a voyce, that
Ioh. 12.29. the Auditours *ſaid it thundered*; And Gods
* 1 King 18. true* ſervants have never forborne to thun-
27. der in effect, againſt what is unlawfull, al-
Luke 3.20. though it hath coſt them the puniſhment of
Jer. 38. 6. *John Baptiſt*, to be caſt into priſon. But no reaſon for any (here) to complain, that their
Iſai 58.1. mouthes are ſtopped in this kind; They may *cry aloud and ſpare not, lift up their voice like a trumpet*; they are liked beſt, moſt cryed up, that cry down ſin, that *ſhew the people their tranſ-*
Amos 7.13 *greſſion*: even *in the Kings Chappel*, and *in the Kings Court*; the meaneſt Prophet may re-
Acts 26.25 prove, and not fear to be reproved for it, ſo he *ſpeaks the words of truth and ſoberneſſe.*

And herein the Lord is gracious unto us;
Iſaiah 30. 20. that though he *hath given us the bread of adverſity, and the water of affliction*, yet he hath ſuffered this *vox clamantis* to be heard amongſt us; Onely (under favour) it were to be wiſhed, that ſome which are ableſt to cry in this kind, for their worth and parts, did not ſtop their

own

own mouthes, now in this time of greateſt need, when the Church and government, are ſo cryed down by the ſonnes of thunder: We hear in the Prophet a *Woe denounced* againſt *Idol-ſhepherds*, that is, ſuch as *have mouthes and ſpeak not*; I ſhall ſay but this, that heed would be taken, *ne ſilentium clamet*, that this ſilence be not a crying ſin; This, for the quality of the meſſenger, come we next to the place where he cryed, *In deſerto*; in the wilderneſſe.

Zechar. 11. 17. Pſ. 135. 16.

THis was the School wherein *John* was bred, untill his ſhewing unto *Iſrael*, and this was the Dioceſſe wherein he preached: This may ſeem ſtrange, that he ſhould preach in a wilderneſſe, and looſe his labour by ſpeaking there, where none was to hear him, but it was not ſo deſolate altogether, as to affoard no Inhabitants. Saint *Luke* calleth it *the Country about Iordan*, where though there were not many houſes, yet ſome there were, and that of *Johns* Father among the reſt; But the fame of his preaching was ſuch (it ſeemeth) that it changed the wilderneſs into a populous City, for *all Ieruſalem went out to hear him, nay all Iudea*, (ſaith Saint *Matthew*) *and all the Region round about Iordan*. It might be out of curioſity, to hear ſome new doctrine, (as people are wont to runne vionently that way) but conſidering the ſoundneſſe of the Preacher, we will call it their zeal, and ſo I may *ad erubeſcentiam veſtram dicere*; ſpeak it to the bluſhing of many among us;

Second Part.

Luke 3. 3.

Tanta erat vis & virtus ſua prædicationis, ut deſerto civitatem gentium concurſu efficeret, &c. Stella.

Mat. 3. 5.

1 Cor. 6 5. As *Eraſmus* renders it.

that will ſcarce take the paines to ſtep out of
Pſal.29 2. their Chambers to *worſhip God in the beauty of holineſſe*; when they thought not much to go into the wilderneſſe to hear *Iohn* preach.

But why muſt this be done in a wilderneſſe? would not *Ieruſalem* ſerve as well, where the people might better be called together to hear a Sermon? The reaſons are diverſe; and theſe among other.

Chiſ.40.3 1. *Eſay* the Prophet had ſo foretold it; and ſo this Scripture muſt be fulfilled; The Prophet there by the term of a wilderneſſe implieth the deſolate eſtate of the Church in the bondage of *Babylon*, but aſſures them withall, that though there appeared no more eſcape then in a wilderneſs; where the wayes are obſtructed with thornes and brakes, and other incumbrances, yet God would make his way through all, for their deliverance; The like does *Iohn* the *Baptiſt* here, though the Church at that time ſeemed barren and unfruitfull, yet by the coming of the *Meſſiah* it ſhould flouriſh,
Iſai.35.1. *and bloſſom as the Roſe*. Though nothing but
Mat.3.7. beaſts now ſeemed to range in it, *genimina viperarum*, as he termeth them, a *race of vipers*, yet by the preaching of the Goſpel, thoſe vipers ſhould be changed into children of *Abraham*.

Allegorice Iſaias *deſertum vocat miſeram Eccleſiæ vaſtitatem.*

Sed Dominum viam repertu-rum per invia. Calvin.

2. This preaching in a wildernes repreſenteth the liberty, and univerſality of the Goſpel, in compariſon of the law; then the Church
Cant.4.12 was *hortus concluſus*, (as *Solomon* pictures it)

a Garden *incloſed, a ſpring ſhut up, a fountain ſealed*; ſo guarded with a Cherubin, and flaming ſword, that no Gentile could enter thereinto, but now 'tis become like a ſpacious wilderneſs; all may come into it. The grace of God ἐπεφάνη, ſaith Saint *Paul*, hath broken forth (like the courſe of waters) unto all; and ſo the gift which is by grace, is juſtly called by St. *Iude*, *the common ſalvation*.

Legis doctrina in angulum illum Iud. populi concluſa, Evangeliũ autem quod à Iohanne cepit prædicatur in vaſto deſerto: eſt enim doctrina liberrima in publico, tàm communis omnibus quàm hoc cœli lumen. Luther.

Rom. 5. 15.

Iude ver. 3.

3. This preaching in a wilderneſs directeth the means whereby we may become meet hearers of the Goſpel, that is, by forſaking the pomp of the world, the noiſe and tumult of *Ieruſalem*, all our truſt in earthly things, and to rely on God alone, and his good pleaſure: For ſo long as we truſt unto our own ſtrength, and rely on worldly ſuccour, we receive not *Johns* doctrine of repentance, nor admit the comfort of a Saviour; *I will bring her into the wilderneſſe* (ſaith God of his Church) *and ſpeak comfortably unto her*, ſpeak to her there, where he may be heard with awfull ſilence, without noyſe, or diſtraction.

Hoſ. 2. 14.

Deſerta enim minùs habent ſtrepitus, minùs offenſionum, quas mores, & vita ac geſtus hominum in urbibus exhibent, hinc Prophetæ, &c. Chriſtus ſeceſſit à turbis. Aretius.

Hereby is not meant, that we ſhould become Hermites, and live ſecluſe by our ſelves out of humane ſociety; but this is intended, in holy retirement (ſo oft as might be) from the noiſe of the world, χωρῆσαι in Saint *Pauls* term, to withdraw and ſequeſter our ſelves other-

2 Pet. 3. 9.

otherwhiles, that we may the better converſe
Pſal. 4. 4. with God, by holy meditations, and devout ſoliloquies, to *commune with our heart in our Chamber, and be ſtill*; that every one may ſay
Pſal. 85. 8. with *David*, *Audiam quid loquatur in me Deus I will hear what God the Lord will ſpeak.*

Or if this privacie will not be had, (as never more hardly then at this time, when every place is filled with clamor & confuſion) yet, *faciat ſibi animus ſecretum*; we may be alone even in company; having our converſation in heaven, and fixing our thoughts on heavenly things: ἐν κρυπτῷ τῆς καρδίας (as St. *Baſil* ſpeaks) in the cloſet of our hearts (if all be well there) we may be retired from the world, and go no farther for a wilderneſſe.

In turba & conviviis faciat ſibi cogitatio ipſa ſecretum. Quintil. *Inſtit. lib.* 10.

No laſie employments need hinder us from this; *David*, and *Eſther*, for King, and Queen, *Ioſeph* and *Daniel*, for Courtiers and States-men; they could all be at leiſure for the practice of piety; amidſt all their pleaſures, and engagements, to converſe nevertheleſſe with
Numb. 16. 22. *the God of Spirits.* I have done with the place, and come at laſt unto the meſſage; *Make ſtraight the way of the Lord.*

Third Part. VVE could hardly expect to hear this from the wilderneſſe, but that the doctrine ſhould be wilde as the place; at leaſt, ſomething tending to ſeparation, or the like. By his preaching in woods, and forbearing the Temple, he might ſeem to countenance that very way; and 'tis marvell that our new-fangled Teachers alledge not *Iohn Baptiſt* for their

their Founder, as well as those of the Church of *Rome* do, for their monastick life.

But we need not to fear any such thing from *Iohn*, whence he took his Commission, he takes his message, and that is no more, but the point of repentance, which was never known to raise tumults in a State, but to be the onely means to suppress them: To allow of the message then and weigh it aright, 'tis presented unto us in the form of a metaphor, and this alluding unto a [a] custome used by Kings, and Generalls of Armies in their march, or military expedition. They had certain [b] Officers (ὁδοποιοὺς, or *munitores*) to level the way, that nothing might hinder them in their journy. So at *Titus Vespasian* his coming to *Ierusalem*, ἀνεπλήσθη τὰ φάλα, (saith *Iosephus*) the valleys were filled, the hills abated, the woods cut down, along that coast, for his easier passage. Answerable hereunto, This *King of Kings* (as he is styled *Rev.* 19.) in his spiritual progress unto our souls hath his πρόδρομος, or fore-runner to prepare his way, that nothing may hinder him in his coming unto us; Come (indeed) he can by his power, and nothing shall hinder him, as he came unto *Paul* at his conversion; but that is not a way so easie for us; such a coming God threatens to the Jewes, *Mal.* 3. 1. *Behold he shall come (saith the Lord of hosts) but who may abide the day of his coming? or who shall stand when he appeareth? for he is like a refiners fire*; not to be endured of such as are nothing but

[a] *Sicut fieri solet principibus solenni comitatu in urbem ingressuris.* B. Zi *in* Matth. 3. 3.

[b] H. Grotius *citing* Xenophon.

Acts 9.

Mal. 3. 1.

Verse 2.

but droſs, unclean fleſh is not mettall for ſuch a furnace: unto ſuch alone he will ariſe a Sun *with healing in his wings*, that by godly fear, and Mal. 4. 2. pure affections, are prepared for his comiug. Nor it is not his uſuall way neither, we are not to expect he ſhould come unto us ſtill, as Acts 2. 2. once he came unto the Apoſtles, *in the ſound of a mighty ruſhing wind*: like that which *Eliah* ſome 1 King. 19. 11. heard, *renting the mountains, and breaking the rocks*: although ſometimes he do come this way, or make his way rather like that famous

* Annibal *adhibito incendio, & infuſo aceto, ſcopulos fregit.* T. Livius, *Dec.* 3. *l.* 1.

* Generall thorow the Alps with fire, & vinegar, by the heat and ſharpnes of perſecutions.

The ordinary way he is pleaſed to take, is Rev. 3. 20. to *knock at the door* of our hearts, by his gracious inſpirations; to exhort, and invite us, by his Word, and Sacraments: But when we are raiſed by this meanes (as by the right hand of the moſt high) and are ſtirred to repentance, then *Acti agimus*, we are to obey his grace ſo moving us: Our will is here in the manner of a Bowle, that by vertue of *vis impreſſa*, (the force imparted from the Agent) is ſet on rowling; yet ſo, as the aptneſſe of the round forme conduceth ſomewhat unto the motion.

Qui filii Dei ſunt, aguntur ut agant, non ut illi nihil agant. Aug. *de cor. & gra. cap.* 2. *Sicut Cylindrum primò motum, mox ſuo impetu volvitur, &c.* A. Gell. *noct. At. lib.* 6.

It is our part not to reſiſt his grace, and holy Spirit, not to ſtop our ears, not to harden our hearts, nay more, to ſtirre up the gift that is in us; by pious incentives to enkindle that fire, that we receive not his grace in vain by

by devout invocation to pray with *David, make thy way straight before my face*: and with *Solomon*; *The Lord God be with us, let him not leave us, nor forsake us, that he may incline our hearts unto him, to walk in his wayes*: Lastly, by repentance to remove these [a] impediments, these stumbling-blocks of sin that lye in Christs way; who will come as a Redeemer *unto* them (alone) *that turn from transgression in Iacob*; Otherwise he may and will come as a Judge, but not as a Saviour, or Redeemer unto them. So that *vita recta* is *vita correcta*, to amend our lives, is to make a straight way; to suppresse our lofty, and high swolne thoughts; these mountains, and hills to be brought low by unfeighned humility, to reform our depraved, and perverse conditions, these crooked wayes to be made straight according to the rule of our heavenly Master: to moderate our fierce, and outragious passions, these rough ways to be made [b] smooth, by gentlenesse, meeknesse, and the like vertues. This is the way that Christ himself trod in the dayes of his flesh, and by this way he would come unto us; He stayes but our leisure to make it ready for him: you may hear it from his Prophet *Isaiah*, *Expectat Dominus ut misereatur*. *The Lord waiteth that he may be gracious unto us*: Could we see what need we have of his coming, by the sight of our

Psal. 5. 8.

Esay. 59. 20.

Isai 40. 4.

Isai 30. 18.

[a] *Opinio sc. proxima justitiæ & persuasio impunitatis, ut ita dura & aspera viæ in leves faciles & expeditas vertantur, &c.* Chemn.

[b] *Quod sit, si salebrarum asperitas conteratur (nam id λεῖον significant) ut quando terra contunditur, quæ ad doctrinam contritionis pulchrè conveniunt, vult enim Deus habitare in fracto & contrito Spiritu.* Isai 66. 2.

our ſins, and our miſery by ſin, we ſhould not let him wait for us, but ſue unto him, and importune him with *Davids* paſſionate, earneſt
Pſal. 101.2 longing, *Pſal.* 101. *O when wilt thou come unto me?* And look what reſolves he there makes, to prepare himſelf for ſo great a Gueſt, the ſame ſhould we, and ought ſo to do; as wee hope to obtaine his preſence among us.

But ſee the courſe of the world herein, and this may ſeem to be the leaſt of our care, as if the charge did run quite otherwiſe; make ſtraight your own wayes, and not that of the Lord: The practice of men runs chiefly that way, wholly to mind their own ways, to make them ſtraight for the compaſſing of their ends; and for Gods way, *Ipſe viderit*, let him ſee to that. It is thus with the moſt of us, we follow each other like ſheep in a track; not *qua eundem eſt*, but *qua itur*; walking (as the
Eccleſ. 11.9 Preacher notes) *in the wayes of our heart, and in the ſight of our eyes*, and never ſet our ſelves about the way of the Lord, to prepare for his coming: untill we are going the way of all fleſh, and are even within the hemiſphere of the other life.

Some inclinations we have perhaps, ſometimes that way, but it is onely as a morning cloud; let a trifling pleaſure, or ſome ſorry profit come beſide us (as the golden balls to her in the fable) we are apt ſtraightwayes to turn out of the way, and forget the *race that is ſet*
Heb. 12.1. *before us*, but εὐθεῖα here, imports as much as εὐθυωεία, a path ſo ſtraight, as no turning aſide

unto

unto any thing elſe, no turning back to our former courſes.

And *rectas facite*, meets with another diſeaſe of the world, that is, talking much about the way of the Lord, great diſcourſing of Religion, but little or no doing at all; as if it were *rectas dicite* onely; ſome goodly words, and no more to be thought on, a fair ſhew of leaves, and no fruit at all; but *rectas facite* is the charge, not to be talkers of this way, but doers of it.

And yet (*rectas*) requires ſomething more at our hands, a right intention we are to proceed with, in the way of the Lord; that our obedience be not out of fear, vain glory, coveteouſneſſe, &c. but onely for the Lord himſelf, and for the glory of his Name. It is one thing (ſay the Schools) to ſeek God for fruition, or to enjoy him; another to ſeek him for commodity, or make uſe of him; One thing to ſeek him onely for conſcience to know his will, and do thereafter, another to ſeek him to ſerve our own turns, and make advantage by it; one thing to ſeek the face of God, to take delight in the light of his countenance, another to ſeek the hand of God, that it may be opened, and fill us with good: To ſeek him thus, is not the right way; the Jewes he blameth for ſo ſeeking. *They have not cried unto me with their heart, when they howled upon their beds, they aſſemble themſelves for corn and wine:* Hoſeah 7. 14. ſeek him they did, after a ſort, when his chaſtening was upon them; but it was not with their heart, not with a deſire to regain his favour,

In 1. ſent. diſt. 1.

vour, It was for nothing but to have their empty Barn, and Cellar supplied with Corn, and Wine, the want whereof made them howle
Ro.16.18. like beasts: and so by their crying, *they served not God, but their own belly*; which is that, that God here complaines of, and we to beware of doing the like: It is true indeed in our coming
Heb.11.6. to God, we are to *believe that he is a rewarder of them that diligently seek him*; and we
Vers.26. may with *Moses have respect unto the recompence of the reward*: But still, the principall end must be, the glory of God, this the mark we are chiefly to aym at, in our seeking, and serving of him.

There is something yet behind in the Text, that calls for our speed in this godly employment, Εὐθύνατε is in the present tense; allowes us no time to put it off, but out of hand to go about it: what ever our other businesses are this first to be done that most concerneth us. And this is not all neither, Εὐθὺ is quickly; an adverb standing in the forefront of the verb to excite and quicken us (slow as we are in spirituall matters) not to let slip this opportunity, which being once lost, can never be recovered. *Behold, now is the accepted time, behold*
2Cor.6.2. *now is the day of salvation! to work it out* now
Phil.2.12. while we have the light, before the night of death overtake us, before we be gone too far on that way, from which there is no returning.

But this is a motive at large as we make it it may serve all our life-time; There is somewhat more particular now, that the rod of God

Gods judgements is upon us; even to drive us into the way of the Lord, when all wayes below are distracted, and full of danger.

To pursue our sinfull pleasures still, were a strange kind of stupidnesse, when the *fury of Gods anger hath set us on fire round about*; even while he is storming us with his judgements, then to provoke his wrath against us. We laugh at the * *Thracians* for no better then mad, that when it thundred and lightened most, shot their arrowes against heaven in threatning wise, and what other do we by our oathes, and blasphemies, but shoot arrowes against heaven, and challenge the Almighty! so long it will be in vain to complain with the Prophet *Jeremy, how long shall I see the standard, and hear the sound of the trumpet?* It is Gods answer there; *For my people is foolish, they have not known me,* were never the wiser after all those sufferings; and till that were done, his anger would not be turned away, but his arme stretched out to inflict new punishments.

Isai 42. 25.

* Thraces *dum tonat fulguratque, in cœlum sagittas excutiunt, Deo minitantes, quòd nullum alium præter suum esse arbitrantur.* Herod. Uterpe.

Jer. 4. 21. Vers. 22.

There is one motive yet that comes nearer then all, from time of Advent, and from this day especially; the last of that name. Whereby the Gospell of Christs fore-runner, the Church would teach us to prepare for his coming in the Feast approaching: that we keep the Birth-day of so great a Prince in some measure answerable. Μὴ φαιδρότητι σώματος, *Nazianzen* speaks, not in the magnificence of gorgeous apparell, and costly fare, (indeed,

Orat. 4. adversus Julian. 2.

our wants take an order for these, our exceeding that way) ἀλλὰ ψυχῆς καθαρότητι, but in the purity of the inward man, in the joy of the spirit. This we may all, and the more of this now, by how much shorter in the other: even to make a vertue of necessity, and turn all our mirth to *Gaudere in Domino*: This *joy none can take from us*, yet.

Phil. 4. 4. Iohn 16. 22.

As we have time then, (now more then ever for this purpose) to bestow the more in the decking of our souls, that we come not into the presence of Christ, *vitiorum pannis involuti*, (as St. *Austin* warns us) cloathed in the rags of our wonted corruptions; to search, and examine all the corners of our hearts, that no sin lurk there to offend the eyes of his glorious majesty: to come furnished with charity meekness, humility, &c. as the trimmings of our faith, the wedding garment.

Augustin. Ser. de temp. dom. 2. Adv.

Secundum quod unumquemque ornatum bonis moribus viderit, ita illi gratiam suæ misericordiæ dispensabit. Aug. *ibid.*

As he seeth us thus prepared, he will come the more furnished with gracious largesses of his mercy; will not be behind earthly Princes, in munificence on his Birth-day.

Thus (as the Prophet *Hosea* speaks) *after two dayes he will revive us*; so many as shall be partakers of his feast at the holy table, *and in the third day we shall live in his sight*, by eating of the *living bread that came down from heaven*, and shall thereby receive all the benefits of his merits: Remission of our sins for one, with the assurance of inward peace, the peace of conscience. And who can tell but that this may

Hos. 6. 2. Ioh. 6. 51.

may be the pledge, and earneſt of outward peace, even that with our enemies! It was ſo unto *Jeruſalem*; The Prophet next before my Text, bids cry unto her, *that her warfare is accompliſhed, that her ſin is pardoned*; The forgiving of the one, is the finiſhing of the other: It would the ſooner be ſo with us, if following the Prophets, and *John Baptiſts* counſel, we did make ſtraight the way of the Lord, that nothing might hinder him from coming to help us: Then would he make a ſtraight way for us, unto that peace ſo much deſired: both filling valleys, and flatting mountains, removing all obſtacles that lye in our way, which that he would do, we make our addreſſe to his throne of grace, in part of the Collect of this day. Lord raiſe up thy power, and come among us, and with great might ſuccour us; that whereas through our ſins and wickedneſſe, we be ſore let and hindred, thy bountifull mercy may ſpeedily deliver us; through the ſatisfaction of thy Son, our Lord; to whom with thee, and the Holy Ghoſt, be Honour, and Glory, world without end. AMEN. Iſai 40. 2.

SERM. VII.

ROM. 12. 21.

Be not overcome of evill, but overcome evill with good.

Militia est vita hominis super terram. Iob. 7. 1, *Secund. vet.*

THE *life of man is a warfare upon earth*, his enemies are those of his own house; his fleshly affections are a kind of viperous generation, that destroy the womb that breeds them: we are the field in which they spring, and we are the field in which they fight, and we are the enemies too, against whom they fight; they fight in us, against us; 'Tis Saint *Peters* metaphor; στρατεύονται; they *war against the soul*, and with too good successe, do oft gain the victory over her. Sometimes pride and ambition swayes the Scepter within us; then lust and covetousnesse, get the dominion untill Anger, and Revenge, snatching the Empire from each of them, usurp the soleranny over us. Affections more violent and outra-

1 Pet. 2. 11.

outragious then any of the other affections: Other affections do win the foul by aſſault; but theſe at once over-run her, and like a mighty tempeſt, bear all down before them; minding nothing but the diſpatch of their fury, though with ruine and deſtruction. So that great need we have to beware of this evill, and with our utmoſt ſtrength to conquer it; which is that, our Apoſtle adviſeth every one in this precept; *Be not overcome of evill, but &c.*

Cætera vitia impellunt animos, ira præcipitat. Sen. de ira. l. 3.

Deut. 30. 15.

Here is good and evill ſet before you this day, and it is at your liberty whether you will chooſe, either to overcome with the one, or be overcome with the other. No fatall decree or neceſſity compells you to either. If any ſuch thing there were, then were our preaching vain, and your labour alſo were vain; vain ſtriving to reverſe what heaven hath determined. It is (we ſee) the Apoſtles counſell unto the *Romans*, whom he would not (certainly) have deluded with a task impoſſible, nor have made them doubly miſerable, by ſeeking to avoid a miſery unavoidable. It was their practice, not their deſtiny to be revengefull; who being deſcended from warlike anceſtours, thought it baſe, and degenerous, to ſuffer the leaſt injury to paſſe unrevenged. And hence (likely) it is, that St. *Paul* diſwadeth (them) more expreſſely from this ſin, then any of thoſe other Nations unto whom he ſent his Epiſtles, that he chargeth this do-

Τὰ ἄλογα οὐκ ἐισὶν αὐτῷ ξούσια, ἄγονται γὰρ μᾶλλον ἀπὸ τῆς φύσεως, ἤπερ ἄγουσιν. Damaſc. l. 2. 24.

Homines igitur qui iracundiæ ſe permittunt, divino illo libertatis dono ſe ſpoliant, & cum non agant, ſed agantur, non inter homines, ſed inter pecudes ſunt numerandi, Donzellinus: *de ferendis injuriis, Remed.*

ctrine upon them with ſuch variety of perſwaſion: as knowing how hard it is to reclaime men from a vice of tradition. That ſumming up the whole charge in this verſe of my Text, he arrayeth it in the language of war, as beſt agreeable to their military condition; as if thus he had ſaid in plain terms; That ſhame it was for them who had overcome Nations, to be themſelves overcome of evill; the vile paſſion of revenge. That after all theſe great victories obtained on others, there was oney et far * greater remaining over themſelves, by patience, and meekneſs, which is to overcome evil with good.

* *Nulla eſt tanta vis quæ non ferro, ac viribus debilitari frangique poteſt, at animam vincere, iracundiam cohibere, fortiſſimi eſt*, Lactant. *Inſtit. l.* 1.

Diviſion. So, the matter of his advice conſiſts of two parts; a dehortation, and an encouragement; And the ſame ſhall be mine in the proſecution.

The Dehortation in the former; *Be not overcome of evill.*

The Encouragement in the latter; *But overcome evill with good.*

In the treaty whereof while I am as the trumpet, to excite you to the Battail, *my hearts* Rom. 10 1. *deſire and prayer is*, that it prove not only a ſound, but that it may more affect the hearts, then the eares, of thoſe that hear me. I begin with the Negative part, or dehoration; *Ne vincitor à malo. Be not overcome of evill.*

Firſt Part. IT is a miſery to be overcome, whereby we become ſubject to the ſcorn, and inſolence of the Conquerour: yet if our Adverſary be noble,

noble, our ſorrow is the leſſe, that he onely overcame us, whoſe vertue (as it were) deſerved a victory: But where the unworthineſſe of the Conquerour meets together with the overthrow, that makes the miſery extreme indeed: Now both theſe miſchiefes befall every one in the act of revenge. He is overcome, and that by the worſt of enemies, evill it ſelf; not this by a ſingle onely, but a manifold evill; three in one.

1. By his own anger, and impatience, that ſtirres him to revenge.

2. By the injury of his enemy, which he covets to revenge.

3. By the malice of Satan, who forwards the revenge; By all thoſe he is overcome, as may appear in each particular; have you but the patience to hear the manner thereof, in the order propoſed; and firſt, how he is overcome of anger.

To be overcome is to ſuffer that which we are unwilling to undergo, and this, does every one that is affected with anger. He ſuffers anguiſh & grief from his adverſary, and therefore betakes himſelf to revenge: which is no other but the acknowledgment of his grief and vexation: And therefore Anger of all the affections may beſt be termed (as St. *Chriſoſtome* notes) πάθημα τῆς ψυχῆς. a paſſion of the ſoule; becauſe he that is angry, is not ſo much agent, as patient rather, and ſuffers a kind of agony in the fit of his anger: But you may ſee all the effects

Chryſoſt. *ad* Antiochen. *Hom.* 62.

Dolorem cum inferre vult patitur, amara ſolicitudine ne non contingat ultio, anxius. Val. Max. *lib.* 9. *c.* 3.

of an overthrow; those that usually befall such as be overcome. First, in regard of the body, which it ransacks as a City that is taken by the enemies, filling all with tumult, and confusion; employing the members, some, as instruments of its fury, the hand for striking, the tongue for reviling; others as the patients of it, as the eyes in flaming, the lips in trembling, the teeth in gnashing. Nor be the colours here wanting neither, but set up to the view, in token of victory, either a gastly paleness, like the guilt of sin, or a bloody redness, like the rage that kindled it: And yet these are but shadowes of the disorder within; which could it appear, and shine thorow in its true deformity, were enough to amaze, and startle the beholder.

Vultus minax, torvus aspectus pallor in facie, in labiis tremor, stridor in dentibus, verba rabida, effrenata convitia, manus ad cædis violentiam prompta, etsi gladio interim vacua odio tamen furiosæ mentis armata. Cypr. *de Zelo.* *Qualem intrà putas esse animum, cujus imago extrà tam fœda est.* Sen. *de iræ. lib. 2.*

Then secondly, you may see the effects of this overthrow in regard of the soule, which it holds in captivity, dispoyling, and robbing her of all her chief faculties, that should lend their assistance: The reason, and memory can have no audience in this garboyle. The senses become senseless, and loose their employment; So as the party like a person possessed, neither hearing, or seeing any thing, rusheth headlong, he knowes not whither: does all *ex imperio iræ*, from the command and violence of Passion.

Qui eo morbo laborat neque cernere, neque audire rectè quidquam valet, sed rabie quadam efferatur, & rationis sit expers. Plato *in* Tim.

Sine id tempus veniat quo ipsi jubeamus, nunc ex imperio iræ loquimur. Sen. *de ira. 3.*

paſſion. The man is expelled, and anger rules all: The Comœdian noted this in his angry man, when he makes one bid him, *Ad te redi*, return unto thy ſelf, he was gone out of himſelf by anger, and had need to be recalled by friendly admonition.

The laſt evill of an overthrow is death; nor is this wanting here, *Stultum interficit iracundia*, ſaith *Eliphaz* to *Job*, *wrath killeth the fooliſh man*; it doth ſo either way. Firſt with a ſpiritual death, depriving him of God his true life, & all the comforts of his ſpirit; that he is no more but *ambulans cadaver*, a walking carcaſſe, being deprived of the true ſoule, that ſhould quicken and enliven him. Then oft-times too, with a bodily death, when inconſiderately ruſhing on revenge, he lighteth on that miſchief himſelf, which he intended to another; or, but at beſt, doth accompany him in the overthrow. An inſtance whereof we have too often, in ſo many paires of duelliſts, the braveſt Actors of revenge, and ſuch as the age moſt highly accounts of, where either party that engageth, is both ſides in danger, if he have ſucceſſe in his rage by the death of his Adverſary, *vincendo victus eſt*, he is overcome conquering; The law, and his conſcience embitter the triumph, the one purſuing him with juſt revenge, the other with the guilt of a ſlaughtred Chriſtian. If he miſcarry in the combat (as victory is doubtfull) his overthrow is here doubled with infamy,

Job 5. 2.

He that loveth not his brother, abideth in death. 1 John 3. 14. *Quam utique ſibi irrogarit, cum enim amor vitalis calor ſit Animæ, ejus extinctio mors eſt ſpiritualis.* Pariſ. *de mor. cap.* 4.

but

but in the next world with——(God knows what) worse: *Purpuream vomit ille animam*; he poureth out a bloody soule, even panting with threats, and dire revenge, and what can he expect at the hands of God, but that he become the eternall monument of his just vengeance! Thus you have seen him overcome by one evill (and that were misery enough) but evill seldome comes alone, another followes on the neck of this; he is *victus ab injuria*, overcome of that injury which he seeketh to revenge.

His very act of revenging doth witnesse so much, for had he not been overcome, he had not entred on revenge, unto which he now flyes as the redresse of his injury, thinking by this meanes to mend himself, whereas it proveth clean contrary; for while he striveth to be revenged of some outward injury done by man; he bring on his soul a far worse by sin, which tyrannizeth and insulteth over her, and detaineth her in bondage more slavish then that of *Egypt*, or *Babylon*. Besides, by revenging too, he becometh accessary to that evill which he revengeth on his enemy; and thereby makes himself the greater offender of the twaine: *Quia duplicat malum, sayes Tertullian* *, because he doubles that evill which was but single before, and seconds the fault of another by his own transgression.

Non minus enim mali est referre injuriam quàm inferre. Lactan. 6. 18.

* *De patientia cap.* 8. *Qui minorem etiam retorquet injuriam, nequior eo qui prior inferendi author erat, quum injurii hominis factum sequens, vituperationem in seipsum transfert.* Tyr. Max. Ser. 2.

Prov. 26. 4 Thus by *answering a fool according to his folly*, he

he becometh like unto him, nay, is a more fool then he, according to *Solomon*; *He that is hasty of spirit* (that is, the angry person) *exalteth folly*, is a fool in the highest degree, that is thus improvident for himself. St. † *Hierome* reports it for one of the Proverbs of *Aristotle*; *Ignem gladio ne confodias*; do not stab the fire with a sword: giving his exposition therein; that when an enemy like fire, incensed with malice, sparkles out in reproachfull speeches, a fool he were that would come with the sword of revenge to encrease the combustion, and not rather with the water of his teares to allay the heat; he wailing the miserable state of him, that is thus on fire with malice: but so far is the revenger from this, that like the moath to a candle, he leaps into the flame himself, and endures a worse punishment, then that he would inflict on his enemy. The worst he can do unto him, is but some temporall mischiefs, in his body, or his goods, or his good name, but to himself he procureth a spirituall evill, even to the slaying of his soul; And so becomes he as the † Bee, that by stinging acquireth her own death, and dies her self in the wound that she gives another. So this is enough to shew him twice overcome, and too much for his misery, if rightly considered; but yet a third evill is behind, and the worst of all three, he is *victus à diabolo*, overcome by the evill.

Chap. 14. 29.

† *Cited by* Bapt. Nuzi. *tract. de dilectione Inimicorum.*

† *Nonne videtis Apem, quemadmodum moritur aculeo, per illud nos animal docet Deus, ne proximos afficiamus tristitia, ipsi namque priùs mortem excipimus.* Chrysost. *ad* Antioch. *hom.* 68.

Although

Although the ſouldiers win the battell, yet the victory is aſcribed unto the Captain, or Generall, that leads thoſe forces; and ſuch is the devil here, the chief Agent in this conflict, that ſets thoſe inſtruments on work, ſo to win more ſouldiers to his ſide: whereby (according to St. *Ambroſe*'s compariſon) he playes the part of a crafty fowler, who takes one bird by another, and having caught thine enemy faſt, in his ſnare of malitouſneſſe, urgeth him to reproachfull language, that ſo thou an unwary bird anſwering him with the like note, maiſt be taken likewiſe in the ſame ſnare. And to this purpoſe it hath been obſerved that the devil is called ἐχθρὸς ἄνθρωπος in the Goſpell, the hoſtile man; becauſe he aſſaileth men by man, and makes one the Engine to o'rethrow another. Whereupon it is St. *Baſils* advice, that when we ſee any man offending us, by contumelious words, or actions, we ſhould conceive him to be λίθον βαλλόμενον, &c. a ſtone caſt by the devill againſt us, and ſo place our anger aright on him that ſent it, and not on the party that is ſent upon us, but rather to take compaſſion on him, who for that time is not himſelf, but like one † poſſeſſed with a devill, is violently borne unto thoſe outrages, by the ſpirit that is in him; ſo that to be like him in malice, is but to come over to the devill, and to take his yoke upon us, who contriveth injuries as a ſtratagem

Ambroſ. *de offic.* 1. *Diabolus venator ille eſt callidiſs. qui per acceptam avem incluſam caveâ aliam comprehendere nititur, &c.*

Mat. 13. 28

Baſil. *hom.* 10. *de ira.*

† *Vis tibi demonſtrem animam ſpumantem & immundam? Cogita iraſcentes, & ebrios ex ira, &c. fusè* Chyſ. *ad Ant.* 30.

ſtratagem to provoke our impatience, and thereby to increaſe his curſed dominions.

And thus without more adoe, we have brought the Revenger to his third overthrow, and that is his higheſt, or ſuperlative degree of miſery, we can go no further. Now meet it were, that we aſſay how to deliver him from this plunge, and withall to defend our ſelves, from the like hereafter; Both which we may do, by making uſe of convenient remedies: For that which is paſt, there is no other way but only repentance; with ſhowres of teares to quench thoſe raging flames of anger, and that fire of hell, which thine anger unrepented of, hath kindled againſt thee. Then, for the time to come, the prevention were eaſie if we would our ſelves: if we did not maintain our enemy againſt us; But we give way unto it our ſelves, we cheriſh the Serpent in our boſome, that frets and corrodes us. For without our conſent, not croſſes, nor enemies, nor all the powers of earth and hell could move us to anger: for as it was ſmartly ſaid of the †*Turkes*, and their immenſe conqueſts; that they gained more, *noſtrâ ignaviâ quàm ſuâ virtute*; by the ſloth of Chriſtians, then by their own valour, ſo it may be as truly of theſe temptations; that they more prevaile by our negligence, then by any ſtrength that is in them: we never ſtrive, nor take armes againſt them, but like thoſe weak Chriſtians in

† Icon. Animorum. *Quos graves nobis non ipſorum merita, ſed noſtra delicta fecerunt.* Leo. *de Quad. Ser.* 1. --*Neque nos hoſtium foritudine, ſed ſola vitiorum noſtrum impuritate ſuperari.* Salv. *de gub. lib.* 7.

Ante aciem multi vitii, ſine congreſſione proſtrati &c. Cyp. *de lapſ.*

in St. *Cyprians* time, that revolted to idolatry, before any perſecution once aſſailed them; ſo are we in like manner *ante aciem vitii*, overcome almoſt before the encounter; nay, foyled and vanquiſhed by anger, without ſo much as a thought to withſtand it.

But no longer to detain you from the remedies, the means to prevent this dangerous miſchief are principally theſe.

Sicut qui expectant obſidionem contrahunt & in promptu collocant quibus eſt opus, nihil ſpei collocantes in his quæ ſunt extra civitatem. Ita nos oportet adverſus iracundiam, &c. Plut. *de cohib. ira.*

1. As againſt an enemy, *ſtare in procinctu*, to keep watch, and ward againſt it; to meet the firſt motion thereof ariſing in our hearts: which we may eaſily ſuppreſſe and vanquiſh at the beginning; but if we ſuffer it to kindle with delay, it will break forth into a flame, that will hardly be quenched.

Then ſecondly, to withdraw thoſe forces whereby it takes advantage againſt us; as namely, a too much love * of our ſelves, by means whereof every thing enrageth, and offends us, that complies not with our humour, and diſpoſition; whereas did we look † impartially into our own boſomes, and there take a right ſurvay of our faults, and obliquities, we ſhould find more then enough for our anger, to ſpend it on our ſins, and not mind the injuries of others againſt us, by thinking

* Μὴτι σεαυτὸν μεγάλων ἄξιον κείνης, &c. Baſil.

† *Innocentem quiſquis ſe dicit, reſpiciens teſtem non conſcientiam.* Sen. *de ira.* 1.

Γνῶθι σεαυτὸν, *quam ſc. ex multis vitiis, ſceleribus, &c. compactus ſis.* Doncellin.

thinking of our own more grievous againſt God, our heavenly Father.

3. It may awaken our courage to conſider the circumſtances, that we are overcome by a paſſion; that which was made to be the ſervant of the ſoul, which is no leſſe ſhamefull and prepoſterous, then for a King to be vanquiſhed by a ſlave: nay, by the worſt of paſſions; ſuch an one, as is not more loathſome and deteſtable, then ugly and deformed.

Neſcias utrum magis deteſtabile vitium ſit, an deforme. Sen. *de ira.* 1.

But chiefly conſider the danger. Firſt, in regard of our weak and frail bodies, that may periſh in the preparation of our revenge againſt others. And then, Secondly, in regard of our ſouls, that depart in rage unto the Judgement Seat of God; and what mercy can they look for there of him, that were here ſo implacable toward their fellow-ſervants.

See the Parable of the King, that puniſhed him who ſhewed no mercy to his fellow. Matth. 18. 12.

Hitherto we have heard of the ſeverall overthrowes that accompany revenge, with the miſerable conſequences ariſing from the ſame; which may ſerve as an incentive to rouze up our courage, and to enflame us with a deſire of conquering that evill: To the conqueſt whereof we are incited by our ſecond Generall; which is the encouragement, or active part; *vince bono malum*, *But overcome evill with good.*

It is not *fuge*, flye from evil, no flying from Anger, unleſſe we could leave our ſelves behind

Second Generall: *Quaris quare te fuga iſta non adjuvet? tecum fugis.* Sen. Ep. 28.

hind us; *Nobiſcum fugimus*: we carry the enemy along with us: nor it is not *reſiſte*, neither, *reſiſt evill* onely, which is enough to foyle the devill, as St. *James* informes us; *reſiſt the devill, and he will flye from you.* But it is *vince*, overcome, to aſſure us, that in this combat againſt anger, it is as well the Chriſtians caſe, as the Roman ſouldiers; *aut vincere, aut emori*; either to overcome, or be ſlain; no other way beſides that, to ſave us. Jam. 4.7.

Overcome then we muſt; but what are the means, whereby we may obtain the victory? why eaſie enough, and as certain too; for as there is no poiſon in nature, but hath its antidote; no diſeaſe in the body, but hath its remedy: ſo likewiſe in the ſpiritual ſtate, each miſchief is anſwered with a redreſſe. The evils (as we heard) were three, and right ſo many are the goods to amend them. And as in phyſick, each diſeaſe is beſt cured by his contrary; ſo here in like ſort, againſt each evill, we have its contrary good, for remedy.

Ad morbos extremos, extrema exquiſitè remedia præſtant. Hip. *Aph. lib.* 1. 6.

1. The good of patience againſt the evill of injury.

3. The ſupreme Good, God Almighty, againſt the devill, the Arch-evill, by every of theſe we may get a victory; and firſt, *vince patientiâ*, overcome by patience.

A new kind of victory, to overcome by enduring; and far different from the cuſtom of the world, where he hath the prize, that by might, and force,

In Olympicis *lex eſt maleſaciendo vincere; In ſtadio Chriſti, non eum qui percutit, ſed qui percutitur coronari decretum eſt.* Chryſoſt.

force, ſubdues his adverſary: But it is otherwiſe in the liſts of Chriſt; here, he that receives the hurt, is crowned as Conquerour, and winnes the Field without giving a blow: And therefore in the Armory of the Church deſcribed by *Solomon*. *Cant.* 4. We hear of a *thouſand bucklers, all ſhields of mighty men*; of bucklers, I ſay, weapons of defence, and ſafeguard; but no mention of a ſword, or ſpear, to invade, or offend an enemy. And hereupon it is obſervable, that St. *Paul* makes patience to be the firſt ſigne of an Apoſtle, 2 *Cor.* 12. *The ſignes of an Apoſtle were wrought among you in all patience*: and peradventure on this ground, he exhorteth *Timothy* to manifeſt his ſpiritual warfare, not ſo much by fighting, as by ſuffe- κακοπάθησον, *endure hardneſſe as a good ſouldier of Ieſus Chriſt*; which hardneſſe every one muſt endure, that will be like unto him *our Captain, who by ſuffering entred into glory*. And by this way thoſe Armies of Martyrs fought the battels of the Lord; being armed with no other weapons but patience, and meekneſſe: whereby they triumphed over the malice, and torments of their adverſaries. But you may ſee the evidence of this victory in every true patient man; upon whom if an injury light, it is but as the blow of a ſledge upon a ſteel Anvile, that makes no dint or impreſſion at all, but recoyles on the hand that ſmote it. *Ille velut rupes pelagi, &c*, He ſtands firm, and unmoved, like a rock in the Sea, which though never ſo much beaten on by the waters,

Cant. 4. 4.

2 Cor. 12. 12.

2 Tim. 2.

Heb. 2. 10. Luke 24. 26.

Eodem exitu diſpungetur quo telum aliquod in Petra *conſtantiſs. duritiæ libratum & obtuſum, &c.* Tertull.

Virgil. Æneid.

ters, yet it is no wayes shaken thereby: but breakes the waves that assault it: So he, as it were, divinely insensibly, either seems to perceive not, or neglects the injury, conceives the doer not worthy of his anger, but rather of his pity, as some frantick person that should assaile him: you will easily yield this to be a victory, if you look on his enemy, how he frets and vexes to see his malice thus defeated, and disappointed: and even acknowledgeth the overthrow, by his sorrow and discontentment: neither need we for proof hereof, go beyond his own confession, but come from that unto the next way of victory: *vince beneficiis*; overcomes with kindnesse, or good turnes.

Proprium est magnitudinis veræ non se sentire percussum. Sen. *de ira,*

N. iccirco quis te lædit ut debeas quod cum fructum ejus evertoris non dolendo, ipse debeat necesse est. Tertull. *de pat.*

A victory somewhat stranger yet, to overcome malice, with doing good, but certainly, more effectuall, then that by patience; Thy patience perchance may make thine enemy to consider, but thy goodnesse will make him relent; for in so doing (saith our Apostle in the verse next before) *thou shalt heap coales of fire on his head:* An expression borrowed from Refiners of mettalls, that are wont to heap coales on the head of the *Crucille*, or melting pot, for the more thorow-effecting of the work; and signifying here, *Ardorem charitatis* (as *Haymo* expounds it) the fire of charity, which Christ came to send on the earth; the coales whereof thou heapest on thine enemies head; when

χάρις γὰρ χάριν ἐστὶ τίκτουσα αἰεὶ. Termesia *apud*, Sophoclem.

Luke 12. 49.

when thou relieveſt his neceſſities; *Non in maledictum, &c.* ſaith Saint *Jerome*, not for his judgement, or condemnation, (as ſome erroneouſly imagine) but for his correction, and reformation, that being overcome with courteſies, he may ceaſe to be thine enemy, having his enmity purged away by the fire of charity. This will do it, if any thing will; let him be of never ſo ſullen mettall, the coales of love, and friendly offices will melt, and ſoften him; and transform his ſtubborn hatred, into compliances of affection. We have an experiment hereof in *Saul*, a perſon of an obdurate nature, that hardly we ſhall find a worſe; and yet *David* mollified him with good turnes; inſomuch, that 1. He drew teares from his eyes; *Saul lift up his voyce, and wept*, 2. A confeſſion from his mouth, *Thou haſt rewarded me good, whereas I have rewarded thee evill*; nay, 3. A bleſſing from his heart; *The Lord reward thee good, for that thou haſt done unto me this day.* So that the Spouſe in the *Canticles* might very well ſay, (and ſo the † Original will warrant it) *love is ſtronger then death*; ſtronger certainly in this way of victory, whereby *David* did more perfectly overcome *Saul*, then by death he could have done: For he that conquereth by death, doth but overthrow the body, leaving the mind wholly averſe, and unconquered; but he

Non in maledictum, aut condemnationem, ut plerique exiſtimant, ſed in correctionem, ut ſuperatus beneficiis, odii frigore excocto igne charitatis (nam hoc ordine legenda ſint verba) *Inimicus eſſe deſinat.* Hieron. *lib.* 1. *cont.* Pelagian.

1 Sam. 24. Verſe 17. Verſe 19.

Cant. 8. 6.

† *Quia Hebraei comparativo carent.*

Thou ſhalt love thy neighbour and hate thine enemy, Mat. 5. 43. *Quod etiam in uno homine malo impleri poteſt. In ipſo enim uno qui malus eſt, & proximũ habes, & inimicum.* Aug. *de tem. Ser.* 8.

he that conquereth by love, overcomes the whole man; destroying the enemy that hated him, and preserving the person, to love and honour him.

This is Gods own way of victory, to overcom by mercy, and goodnesse, so, he overcame *David*, with his murther and adultery; *Peter* with his threefold and shamefull deniall, *Paul* with his blasphemy and persecution; who nevertheless obtained mercy, even *to preach the faith, which once he destroyed.* And but for this way of victory, heaven had wanted many of her Saints, and the earth been desolate of Inhabitants. But this is mercy befitting his Majesty, that *where sin abounded, grace did much more abound:* abound toward those that did all they could, to provoke *the fury of his anger* against them: for what greater provocation, then that which *Elias* complaines of the Jewes; *Lord, they have killed thy Prophets, and digged down thine altars*; and yet notwithstanding these indignities †, he plyes them still with continuall blessings; nay, when their malicious wickednesse was come to the highest, that they had no more Prophets to kill; after all, he sends unto them his Son, † even then bestowing this highest of his favours, when they had committed their utmost impieties.

Gal. 1. 23.

Rom. 5. 20.

Isai 42. 25.

Rom. 11. 3 with 1 King. 19. 14.

† *Ut sua sibi patientiâ detrahat.* Tert. *de pat.*

† *Cum majorem aggressi sunt impietatem majoribus eos prosecutus est beneficiis, &c.* Chrysost. *ad* Antioc. *hom.* 31.

And if we look on him that was sent, our blessed Saviour, in him we may no lesse behold the like wonder of mercy, when having

in

in his all-torne body, † no part left whole, ſave onely his tongue; he employeth this in praying for thoſe that crucified, and blaſphemed him, which is (if we compare them right) the greateſt benefit, for the greateſt injury; to pray for thoſe that ſo deſpightfully uſed him. And doubtleſs, no ſuch powerfull means to obtain their pardon of his heavenly Father. The effect whereof we may plainly ſee in the converſion of ſo many [a] thouſand at *Peters* Sermon, which had not been ſo effectuall, but for the prayer of Chriſt on the Croſſe: which could not poſſibly but find audience in the ears of a gracious Judge. When we ſee here below, nothing ſo prevailes with the Judg in behalf of the Malefactour, as when the party offended ſues, and intercedes for him; And yet this did Chriſt for his deadly enemies. Nay more then this, he died for thoſe that *by wicked hands* (as *Peter* tells them) had *crucified and ſlain the Prince of life*, and powred out his precious blood for their ſakes that ſpilt it: making this extreme act of their malice, the onely means of their ſalvation.

† *Nec remanſit in eo niſi lingua, ut pro crucifigentibus oraret.* Gerh. *Medit.* 2.

[a] *The number of the men about five thouſand.* Acts 4. 4.

Acts 2. 23. & 3. 15.

Vivificatur ſanguine Chriſti, etiam qui effudit ſang. Chriſti. Cyp. *de bono patientiæ.*

Here was overcoming indeed, of abundant evill, with exceeding abundant goodneſſe, as if *the kindneſſe, and humanity of God our Saviour*, would ſtrive with the perverſeneſſe of man, to out-vie, and conquer it. And what is this but to teach us the like way of victory, to contend

Tit. 3. 4.

with the malice and crosseneſſe of our enemies, by our charity, and good deeds! nor need we doubt of the ſucceſſe, having God himſelf for our example; nay more, for our aſſiſtance too, as it followes in the laſt place, *vince malum Deo*, Thou haſt God of thy ſide, and needeſt not fear, what man, or devill can do againſt thee.

This is our laſt, and ſureſt refuge, that if all other means ſhould fail us, here, we may be ſure to overcome, if we commit the matter to him; if we do but as the Apoſtle exhorts us in the nineteenth verſe, *dare locum iræ*, give place unto the *wrath* of God, who (there) challengeth revenge unto himſelf, as his royall prerogative. *Mihi vindicta, Revenge is mine*, and aſſureth us by his promiſe, of the execution thereof; *Ego rependam, I will recompence ſaith the Lord.* So that to be forward in our own revenge, is to anticipate, and uſurp the office of God, and to aſsume that to our ſelves, which is his peculiar juriſdiction; and ſo by conſequence, to make God our enemy alſo; whereas to refer the cauſe unto him, is to give him this right, and will prove much more beneficiall to us in the end: as bringing the Almighty into our juſtice, and making him the Revenger of our quarrell, who will not be wanting unto his own charge; but will either vindicate our cauſe by ſome ſenſible token of his wrath on our adverſaries, or ſo arm, and fortify our minds with Chriſtian conſtancie, and

Plus improbum illum cædis ſuſtinendo, ab eo enim vapulabit cujus gratiâ ſuſtines. Tertul.

Patientes facit de ſecuturâ ultione ſecuritas. Cypr. cont. Demetrian.

and resolution, that we shall find even pleasure and contentment in our sufferings; Or howsoever, it shall one day prove our advantage, when † God shall στεφανους πλεκεσθαι, weare us Garlands more glorious out of those injuries that we have endured *for righteousnesse sake*: so that our *short and light affliction shall work unto us a far more exceeding, and eternall weight of glory*: which the righteous judge will give unto every good souldier of Christ, that by patience and meeknes following *the Captain of their salvation*, are *made perfect through sufferings*. We have his own word for it. *Revel.* 3. *Vincenti: To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne.* Let not this trouble you; though (notwithstanding this glorious profer here made by Christ) nothing were promised in effect, being to be had on such hard conditions; by † drinking of his bitter cup. For, *habet & pax coronas suas*, besides persecutions Crown of Martyrdom, even peace hath her bowels too; wherewith to crown the Christian Conquerour upon his victory of his adversaries; to subdue incontinence is the prize of hostility: to overcome anger, and revenge, is the triumph of patience; By these, and the like, we may *strive for masteries*, and *obtain a Crown incorruptible, a Crown of glory, that fadeth not away.*

† *The Lord shall reward thee.* Prov. 25. 22.

Mat. 5. 10. 2 Cor. 4. 17. Heb. 2. 10. Revel. 3. 21 † Mat. 20. 22. Cypr. de Zelo. 2 Tim. 2. 5. 1 Cor. 9. 25. 2 Pet. 5. 4.

YOu have heard in brief the Apostles advice to his Roman Proselytes, whereby he inten-

Application.

intended not to diſswade them from repelling violence by lawfull defence, or to diſarme the Chriſtian Magiſtrate for the puniſhing of injuſtice: The Chapter following will clear this miſt, commanding ſubjection to the higher powers, and propounding Rulers as a terrour from evill works; as bearing the ſword for that very end, and being Gods Miniſters to execute wrath upon him that doth evill; His meaning is onely here to repreſſe the immoderate paſſions of anger and revenge in private concernments; that we be ſo far from returning evill for evill, as rather to forbear, *and forgive one another, if any man have a quarrell againſt any, even as God for Chriſt's ſake hath forgiven us.* Nor is this any other but what he *received of the Lord*, who among thoſe *aſtoniſhing* doctrines which he *taught as one having authority*, inculcated this beyond the reſt, with more variety of expreſſion. *Love your enemies, bleſſe them that curſe you, do good to them that hate you, and pray for them that deſpightfully uſe you, and perſecute you.* This is the grand reſult of the Goſpel, the great duty that Chriſt came to preach, and to exemplify by his life, and death, and yet [b] not ſo new, as ſome would fancie it, but that the Old Teſtament had much to this purpoſe, both for precept, and practice.

Ver. 1. 3. 4.

Coloſ. 3. 13.
Eph. 4. 32.
1 Cor. 11. 23.
Mat. 7. 28, 29.
Chap. 5. 44.

[b] *Multum à vero aberrant inepti quidam homines, qui hoc tantum Chriſtianiſmi eſſe aiunt, ut hoſtes diligantur, & negant in Veteri Teſtamento, ad id Hebræos fuiſſe adſtrictos; non enim variata eſt lex Dei poſt Chriſti adventum, &c.* P. Mart. in 2 Reg. 6. 22.

1. For Precept, *Thou ſhalt not revenge, nor bear any grudge againſt the children of thy people*: Levit. 19. 18. nay more then ſo; *Thou ſhalt not abhorre*

abhorre an Edomite, no not an *Egyptian*, Deut. 32. 7. Thoſe that the Jewes might have reaſon to hate beyond any other nation; from whom they had ſuffered all the miſeries of a moſt tedious, and cruel bondage. The ſame was intended by that injunction of reducing, and relieving an enemies beaſt, *Exod.* 23. 4. *thereby to mediate a reconcile-ment, when the party thus pleaſured could not chooſe but be wrought on by that courteſie. But expreſſely and clearly, *Prov.* 25. 21. *If thine enemy be hungry, give him bread to eat, if he be thirſty give him water to drink, for thou ſhalt heap coales of fire upon his head*; which very place our Apoſtle here citeth, for the preſſing of Chriſtian charity, and that is enough to make it appear, that *Solomon* meant it in a Goſpel-ſenſe, not ſo, as ſome in Saint *Auſtins* time abuſed this precept, for the ſatisfying of their revenge, feeding their enemy for no other end, but that he might burn in eternall torments; *Avertat Deus*, ſaith the Father; God withhold this ſenſe from our minds, that any ſhould do good turns with this mind, to impluge the Receivers into endleſſe puniſhment. It is none of the Holy Ghoſts meaning, this; who intendeth hereby not the bane, but the cure, of him that is ſick of the frenzie

Inter omnes Gentes quas Judæi poterant inimicas reputare, erant Ægyptii, à quibus omne injuriæ genus, & crudelitatis monſtra paſſi ſunt. B. Nuzz, de inimicorum dilectione.

* Iſid. *Peluſ. Epiſt. lib. 3. Ex.* 389.

Cum grandi diligentia obſervandum eſt, ne dum hunc locum non bene intelligimus, de medicamentis nobis vulnera faciamus; ſolent enim nonnulli hoc præceptum quaſi ad ſatiandum furorem ſuum aſſumere. Ser. de tem. 168.

Ad ſanandum ergo talem phreneticum homines ſanctos, & charitatis igne ſuccenſos hortatur ſp. ſanct. dicens, Carbones, *&c.*

Cum enim inimico tuo pio animo frequentius beneſeceris, quam libet ſit impius & crudelis, tandem erubeſcet, & debet, & pœnitere incipit quod admiſit, &c.

frenzie of malice, and that (by plying him with frequent benefits) as it were to ſurround him with the fire of thy charity, which will move him at length, be he never ſo barbarous, to bluſh, and grieve, and repent of his rancour againſt thee, and to requite thee in ſtead of hatred, with hearty affection: This for precept.

Then for practice; it is no leſſe evident by ſundry particulars; By the kindneſſe of *Joſeph* towards his Brethren, that deſerved ſo ill at his hands. By the charity of *Moſes* interceding ſo paſſionately for the Jewes, that were *ready to ſtone him*; By the courteſie of *Eliſha* in entertaining the *Aſſyrian* armies, that were ſent to deſtroy him, by the Evangelicall ſpirit of *David*, who was ſo far from rewarding evill that (to uſe his own words) he *delivered him that without a cauſe was his enemy*.

Gen. 50. 15. 21. Exod. 32. 32. & chap. 17. 4. 2 King 6. 22. 23. Pſal. 7. 4.

But yet however, that which was barely propounded there, and rarely performed by one among a thouſand, is powerfully preſſed in the Goſpell, with an *Ego dico vobis*, an expreſs Commandement to love our enemies, and to expreſs it with all the tokens of hearty affection, as bleſſing, relieving, praying for them: And for examples to enforce it, there be ſuch as none can be greater; of God the Father giving his Son for us when *we were enemies*, and *making his Son to ſhine on the wicked*, and the unthankfull. Of God the Son, that notwithſtanding *the contradiction of ſinners went about*

Mat. 5. 44. Rom. 6. 8. 10. Mat. 5. 45. Heb. 12. 3. & Gal. 10. 38

about doing good, all his life-time here on earth; and dying, prayed for those that crucified him.

Of Christs disciples, that followed their Master both in teaching, and in practising; as *Stephen* the first Martyr, that spent his last breath in crying for mercy on those that stoned him: and *Paul* the Apostle, with his fellow-labourers, whose profession it was, *being reviled, we blesse, persecuted, we suffer, being defamed, we entreat*; and how the next Christians in the Primitive times were affected this way, when the Spirit that descended in the likenesse of fire, enflamed their hearts) the ancient Writers have sufficiently witnessed, when the heathen could say of them between envie and wonder, [a] *Vide ut se invicem diligunt*; see how these Christians love one another. And no lesse for their carriage toward those without, how they powred forth [b] prayers for tyrants, and persecutors, [c] refreshed their armies in the time of drowth, [d] relieved such as were their worst enemies in grievous famine, and this they did so much the more cordially, as they [e] believed it was acceptable to God, that they should bestow all good things on those that hated them.

Acts 7. 60.

1 Cor. 4. 12.

Acts 2. 3.

a Tertull. *Apologet.*

b *Idem ibidem.*

c Euseb. Eccl. *hist. 5. cap. 5.*

d *lib. 9. cap. 8.*

e Cypr. *cont.* Demetrian. *Et sic Deo plus placemus, &c. Hoc nobis credimus expedire, ut vos diligamus, & in vos quæ odistis, omnia conferamus.* Lactant. *lib. 5. cap 12.*

In the Ages, succeeding how much they declined from the Primitive simplicity, and childlike innocence, they encreased in malitiousnes, every day more and more, fulfilling that Prophecie

phecie of our blessed Saviour, that *because*
Mat.24.12 *iniquity abounding, the love of many should wax cold*, we have seen the proof hereof, if ever, in these last times, when wars and dissensions are no where so frequent, bloody, and continued as among the professours of Christianity, as if *the God of peace and love* had withdrawn his influence, and suffered the devill, the Authour of discord, to sow his tares of division among us: How have we hereby *given occasion to the enemies of the Lord to blaspheme*! to *blaspheme* (I say) *that worthy name by the which we are called*: and when of themselves they are ἐρωτῶσι κακῶν (as *Nazianzen* * speaks in the like case) apt to defame us with forged scandals; how can we think they should now forbear us, having filled their mouthes with just reproaches! In stead of that which mentioned erewhile, it may be their note of us us now to the contrary; *Vide, ut se invicem oderint*! as if this were now become the cognizance of Christs disciples, to hate one another. Certainly, this is so far from converting *Turkes*, and *Jewes*, unto our Religion, that they may rather * confirm and harden them in their infidelity. That this cannot be the expected *Messiah*, of whose peaceable kingdom the Prophets have spoken such glorious things.

Nusquam planè visum tantam hujusce pestis gravitatem, nusquam tàm intolerandam, & nunquam tamen senescentem diuturnitatem extitisset, &c. J. Sauroman. *ad princ. Christi.*

2 Sam.2. 14. Jam.2.7.

* *Orat.33.*

* Lud. Vives *de verit.fidei. lib.3.*

When men are so far from beating swords into plowshares, that they turn bells into murthering † Canons:

† Jovis *veluti fulminibus, horrifico quopiam tormento oppetere*, Sauroman. *deerat adhuc vitiis nostris dignissima mundo Machina, &c.* Inv. *Bellica.*

ar from not learning war any more, that ma-
y have learned nothing elſe; 'tis become
he onely thriving profeſſion. The wolf ſo far
rom dwelling with the lamb, that the lamb is
ather become a wolf, [a] our
nteſtine cruelty having not
nly this miſchief in it, to be-
eave us of ſo many Natives,
ut alſo to deprive the moſt
entle natures of all compaſſi-
n, by the continuance of our
umults. The *Leoopard*, the *Lion*, and the
Bear, and what other Beaſts of prey, whereby Iſai 11.6.7
he Scripture would ſet forth the ſalvages and
wild conditions of men, have each of them act-
d their parts of late in human
hapes, and that with more
ruelty, then any of thoſe crea-
ures have expreſſed in their
wn nature; none of them ha-
ing been found ſo cruell, each
o other, nor to have done ſo
much hurt unto men, as men
ave done unto themſelves;
which may be ſome colour unto the *ſcoffers* in 2 Pet. 3.3.
heſe *laſt dayes*, to encourage them in their
ewdneſſe, and to ſay, where is the promiſe
hat God repeated by his Prophet; *They ſhall* Iſa. 11.9. & 25.5.
not hurt, nor deſtroy in all my holy mountain?
when this alone hath been the ſcean where all
he miſchief hath been acted, inſomuch, as
he *mountains of prey*, the deſerts of *Lybia*, and Pſal. 76.4. Num. 35.
Arabia, were *Cities of refuge*, in compariſon.

But we need not ſo much wonder at this
perverſe-

[a] *Domeſtica crudelitas non modo id habet in ſe mali quod tot Cives atrociſſimè ſuſtulit, verum etiam hominibus leniſſimis ademit miſericordiam, conſuetudine incommodorum.* Cic. pro Roſc. *Orat.* 2.

Nulli rabies acrior, cætera animantia in ſuo genere probè degunt, congregari videmus, & ſtare contra diſſimilia, Leonum feritas inter ſe non dimicat, &c. at hercule homini plurima ex homine ſunt mala. Plin. *hiſt. nat.* 7. *proœm* v. Cal. Rhodig. *lib.* 10. *pag.* 21. Scalig. *Exercit.* 33. & 189. 5.

Nimirum videri non debet, quod tam multi adhuc ferociant, pauci enim sunt veri incolæ montis Dei.

perverseneſſe; for as *Calvin* gives the reaſon, There be few true Inhabitants of God's mountain (few (he means) ſo meetly qualified, as *David* deſcribeth a Citizen of *Sion*, *Pſal.* 15. few entire and reall converts, even among thoſe that profeſſe themſelves Chriſtians, when the unregenerate part is yet ſo predominant in them, it cannot be otherwiſe, but jarres, and conflicts muſt rage

Jam. 4. 1. amongſt them. St. *James* hath clearly ſo reſolved it; *from whence come wars, and fightings among you? come they not hence, even of your luſts that war in your members?* The ſins that raign in us are as ſo many armed Troopers, to embroyle us in contentions. Theſe muſt be ſubdued, as ever we hope to ſee peace eſtabliſhed

Pſal. 147. 14. *our borders*; It is not our preſuming of the ſpirit within us, that will do this work, but our conforming unto the ſpirit, thereby to *mortify*

Rom. 8. 13 *the deeds of the fleſh.* Now what our endeavours are in this kind, if it may be judged by our works, there is ſmall appearance of any ſuch matter intended by us: when ſome whoſe

Mat. 5. 9. Rom. 10. 15. office ſhould engage them to be *peace-makers* as to *preach the Goſpel of peace*, *Illi ipſi ſunt acerrimi turbarum Incenſores*, (if we may have leave to complain with that devout *French*-man) even they are the greateſt Incendiaries of tumults, and the fomenters of a diſmall war, ſounding alarmes from the Pulpit, and ſtirring

Caroli Paſchal. *Chriſtianæ preces.* 53. *luctifici belli concitores.*

Mare etiam poſitis flatibus inquietum. Minut. Felix.

ſtirring up the giddy multitude, as the winds do the Sea, which of its own nature is unquiet, though *Eolus* did ſpare his lungs. Others *having war in their hearts, whet their tongues like a ſword, and bend their bowes, to ſhoot their arrowes, even bitter words: who is there almoſt among us, that offendeth not in this kind?* whoſe language is not well nigh curſing? The weapons of our anger are imprecations; what we have not the power to act, we ſupply with deſtructive, bloody wiſhes, *breaking out nothing but threatning, and ſlaughter*, and doing more execution this way, killing more thouſands in a moment, then Armies of ſouldiers can do in the field; That if God ſhould offer us our choice, as to *Solomon, to aske what he ſhall give us*, 1 *King.* 3. it may be juſtly feared, *the life of our enemies would be our requeſt; the main thing we ſhould ask at his hands.

Pſal. 55. 21. 64. 3. Eccluſ. 19. 16. Iam. 3. 2. Cujus non ſermo maledictio eſt? &c. votis malis pro armis utimur. Salv. de Gub. lib. 3. Acts 9. 1. In momento occidet 10000. hominum, & hoc ſola voluntate, &c. G. Pariſienſ. de morib. cap. 8. v. 5. v. 11. * Drexel. ſign. 9. Prædeſtinat. Sect. 4.

But what we can do for the promoting of our own intereſt, that be ſure, ſhall not be omitted, though never ſo much to the prejudice of others; well ſaid the heathen man, *Regis quiſque in ſe animum habet*, every man hath in him the mind of a King, taking liberty to himſelf over others, but allowing none over himſelf; will not do ſo unto men, as he would they ſhould do unto him; although againſt the rule of Chriſt: *the Law, and the Prophets.*

Sen. de ira. l. 2, c. 31. Ut licentiam ſibi dari velit, in ſe nolit. Mat. 7. 12.

Prophets. In a word, so farre we are from advancing the profit of others with our own discommodity, that we rather pursue our own profit, with anothers discommodity; so far from overcoming evil with good, that we return evil for good; come short herein of the very Publicans: This we have gained by the length of our civill broils, even to loose all sense of humanity, and civil respect.

Tantum abest, ut aliorum commodis aliquid cum propriâ incommoditate præstemus, ut omnes vel maximè nostris commodis cum aliorum incommodo consulamus. Salv. *de Gub.*

Assiduitate molestiarum sensum omnem humanitatis ex animis amittimus. Cic. *pro* Vosc. *Orat.* 2.

I will not be * ambitious in recounting evills, nor labour to aggravate matters of complaint; But rather endeavour (if I could do any thing) to propound some expedients to amend them: wherein I shall onely touch on such motives, as will best suit with the scope of my Text; lest otherwise I might let in such a Sea of matter, that we should *remediis laborare*, to account the remedy in part of the disease. Our first consideration, then, shall be the remembrance of our Christian profession, which engageth us not onely to patience, in the suffering of injuries, but to goodnesse also, by overcoming them with love, and kindnesse. It is that which Saint *Peter* intendeth by charging us not to 1 Pet. 3. 9. *render evill for evill, or railing for railing, but contrariwise blessing, knowing that we are thereunto called*; Our calling calleth for this duty at our hands; that we be not herein out-gone

* *Non sum ambitiosus in malis, &c.* Quintil. *lib.* 6. *pr.*

Special motives for loving enemies.

1. *The remembrance of our Christian profession.*

gone by the heathen, that a *Pericles*; *Socrates*, *Aristides*, [a] *&c.* rise not up in judgement against us, and condemn us; that cannot do by the doctrine of Christ, and the strength of grace, what they they did by the rules of Philosophy, and the light of nature.

[a] *Vid. Val. Max lib. 4. cap. 2. de reconciliatione, & lib. 5. cap. 1.*

But we have othergates Examples then these, to be our leaders in this kind; one for all, [b] our blessed Saviour, the Authour, and Founder of our profession; who suffered for us (saith Saint *Peter*) *leaving us an example, that we should follow his steps, who when he was reviled, reviled not again, when he suffered, he threatned not, but committed himself to him that judgeth righteously.* Let us be assaulted with the reproaches, affronts, indignities, that malice & cruelty can charge upon us; πόσον μὲν ταῦτα! to speak with *Nazianzen*, how small a part are these of the spitting, buffeting, scornes, and blasphemies, that Christ endured! And though he could with lesse then a breath have dispatched the offenders quick into hell, he never so much as opened his mouth, save onely to pray that they might be forgiven: was so far from the least revenge, that being risen from the dead, he gave special charge unto his Apostles, *that repentance and remission of sins, should be preached in his Name, among all Nations, beginning at Jerusalem*, where all the despite was done unto him: And expressely by the mouth of *Peter*, * made tenders of mercy unto his murtherers; whom he received upon their

[b] 2. The example of our Lord & Master.

1 Pet. 2. 23.

Unum nobis instar omnium cœli ac terræ fabricator ac Dominus, ὑπὲρ ἁπάντων καὶ ἀνθρώπων.

Orat. 25.

Cum ab improbo quodam cæsus esset, ac discissâ terrâ ad tartara virum illum detradere facillime posset, &c. Basil. Orat. cont. iracu.

Luk. 24. 47.

* Acts 2. 38. & 3. 19.

Interfectores ſuos non ſolum ad indulgentiam criminis, ſed ad præmium regni cœleſtis admittit. Cypr. *de pat.*

their ſubmiſſion, not onely to the pardon of their offence, but to the inheritance of his heavenly kingdom; I know no how this Act of grace affecteth us, but it put Saint *Chryſoſtome* into an ecſtaſie of admiration

Ad Antioch. *hom.* 52. *ex* Matthæo.

τί τούτου θαυμασότερον! what more wonderfull then this! even they that murthered the Sonne of God are after this fact, admitted to be the ſons of God; ἀκούσας ταῦτα, ſaith the zealous Father at the hearing of this, we may hide our faces that are herein ſo far from him, whom we are injoyned to imitate, ſo far, as even to make war with thoſe, for whom Chriſt laid down his life and not to be in peace with them, whoſe peace he made by the blood of his Croſſe. If all this will not move us yet, At leaſt, and laſtly, let the danger be conſidered: Do we ever hope to ſee heaven on theſe terms; or to be our ſelves forgiven? for this latter, we have our Saviours warning-piece; *Math.* 6. 15. *If ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes*: at the voice of which thunder, he that is not awakened, is not aſleep but dead in ſin: And for the former, his oath to confirm it; *Verily I ſay unto you, whoſoever ſhall not receive the kingdom of God as a little childe, ſhall not enter thereinto*; As a childe, † not only in reſpect of humility, but in freedome from malitiouſneſſe; As our Apoſtle expounds * elſewhere. And no queſtion to be made of it. The unmortified paſſions of *fleſh and blood*, ca-

3. The danger of omitting this duty.

Ad tàm magnum tonitruum qui non expergiſcitur, non dormit, ſed mortuus eſt Auguſtin.

† See Mr. *Herons* Sermon; *The minority of the Saints: 2. Doctrine.*

* Cor. 14. 20.

not inherit the kingdom of God, no more then *corruption incorruption*; *There shall in no wise enter into it any thing that defileth*: of which sort are the works of the flesh; and among these are excluded by name, *hatred, variance, wrath, strife*, of which the *Galatians* were forewarned more then once, *that the doers of such things shall not inherit the kingdom of God.* 1 Cor. 15. 50. Revel. 21. 27. Gal. 5. 21

He that shall well consider this; how much the eternall joyes of heaven exceed the delight of a little revenge for the present, will never consent to make such an unequall exchange, worse incomparably, then that which the Poet laught at, χρύσεα χαλκείων, of gold for brasse; to lose so rich, so glorious a reward, for so poor, so vile, so shamefull a pleasure; which though it may seem * γλυκίων μέλιτος, sweeter then honey to the taste, it will prove bitternesse at the last; as it is usuall for sweet diet, to ingender cholerick humours in the body: There is the like humour in the mind too; Anger is not termed χόλος for nought; Among other reasons which I passe, here it may do well to mind us, that we are to take the like course for the care of this inward malady, as we do for the other without; that is, abstaining from all such things as be apt to nourish it, and by making use of such means, as will help to allay it,

Qui nondum omnem humanitatem exuerunt, diligenter secum expendant, non ob leviculam voluptatem à tantis bonis velint excidere, &c. Donzellin.

† Homer. Iliad. *de Glauc. ac Diomedis armorum permutatione.*

* *Idem, ibidem.*

D. Cyprian. *de zelo et livore, in fine.*

Among which, I commend for a close of all, the advice of that blessed Martyr; *Cogita cœleste regnum, ad quod non nisi concordes, atque unanimes*

Dominus admittit; Think of that heavenly kingdome, unto which the Lord admitteth none, but thoſe that be of one heart, and affection. Think that they alone ſhall be called the ſons of God, who by a new birth, and holy life, anſwer the image of their heavenly Father; Think that we ſtand in the preſence of God, beholding, and judging the courſe of our lives; and that then we ſhall come to ſee him; if we now walk pleaſing in his ſight: which that we may do, beſeech we him, *who worketh in us both to will, and to do, of his good pleaſure*; that we may have grace to *put away from us all bitterneſſe, and wrath, and anger, and clamour, and evill ſpeaking with all malice, and that we may be kind one to another, tender-hearted, forgiving one another, even as God for Chriſts ſake hath forgiven us.* AMEN.

Phil. 2. 13.

Epheſ. 4. 31, 32.

SERM

SERM. VIII.

ECCLES. 12, 1.

Remember now thy Creatour in the dayes of thy youth.

A Remembrance needfull for us all; not only for thoſe of the younger ſort, unto whom it is expreſly directed, but for theſe likewiſe of [a] elder yeares, be they never ſo aged; at leaſt to remember them of that youth they once had; and to recall into their minds thoſe dayes of vanity, wherein, if (on ſtrict enquiry) they find any thing amiſſe, as who alaſſe ſhall not do ſo? They may redeem that time miſpent, by unfeigned repentance; Nor to deferre that work any longer, [b] but even now to take it in hand, before they be any older. So, the precept ſome way

[a] ἀγαλὸν δὲ καὶ γέροντι μανθάνειν σοφά. Æſchy. apud Stob.

[b] *Vita hac miſera eſt mors incerta, ſi ſubitò obrepat quomodo hinc exibimus? et ubi nobis diſcenda ſunt quæ hic negleximus? etc. non potiùs hujus negligentiæ ſupplicia luenda ſunt?* Aug. *Conf. lib.* 1. *cap.* 11.

way, concerneth us all, and every one of us so to take it, as if spoken to himself; *Remember now thy Creatour, &c.*

Division. The Charge is but short, and therefore no hard task to remember; Nor be the Contents of it many, no more then two; the *Quid*, and the *Quando*; The matter to be remembred, and the time wherein to be remember it. The treaty whereof I shall briefly present unto your attention, beginning with him who is the beginning, both of us, and of all things.

First Part. AN admonition superfluous, one might think, to bid any one remember his Creatour, as if any one could be so unmindfull as to forget him, that hath bestowed so many memorials of himself, all the Creatures that we see about us; that hath given us our selves, so full of eminent blessings, and wonders to be the [c] monuments of his divine bounty. Insomuch, that we cannot look any where, not move, not breath, not live; but we have objects on all sides to remember him. The [d] Heathen Moralist prescribed this as the onely remedy against the most desperately ingratefull person, *Beneficiis tuis illum cinge*, so to encompasse him with thy benefits; that which way soever he turneth himself, from the memory thereof, he should not chuse but behold them. God hath done thus so,

c *O admirabile, & divinum divinæ sapientiæ monumentum artificii excellentiâ, & nobilitatis splendore, & majestate pulchritudinis præstantissimum! Ant. Zara Anatomia ingenior.*

d Seneca *de Benef. lib.* 1. *cap.* 3.

Quocunque se vertit, memoriam suam fugiens, ibi te videat.

for every man, even what the Devill ſaid of *Job, made an hedge about him, and about his houſe, and about all that he hath on every ſide*; that if he would never ſo fain, he cannot avoid the ſight thereof; and yet all this notwithſtanding, it is poſſible to forget him, nay then moſt of all, when he hath given moſt tokens of his favour to be remembred. It is that whereof he warnes the Jewes; *Deuteron.* ch. 6. v. 10, 11, 12. *When the Lord thy God ſhall have brought thee into land which he ware unto thy Fathers to give thee, Great, and oodly Cities which thou buildedſt not, and houſes ull of all goood things, which thou filledſt not, when hou ſhalt have eaten, and be full, then beware leſt hou forget the Lord.* A caveat it ſeems, no more hen needed, and not enough to ſecure them rom the danger. It is this, which God ſo uch complains of by the mouth of all his* pro-hets, that his people had forgotten him, who ad done ſo great things for them. For *Joſ.* 8. 14. &c. So it falleth out many times, that whereas a greater largeſſe of his bleſſings ſhould be the mproving of our memory, it proves (as we make it) the main obſtruction thereunto; and as full diet in the veſſels of our bodies, ſo a plen-cous receipt breeds ſtoppings in the mind, and he vitall parts of our ſoules. It is thus with he beſt of us many times; and therefore no marvell, if the worſt have need to be rowzed with the *Pſalmiſts* compellation, *Hear this, O ye hat forget God!* Every ſinnner doth certainly , in an high degree. The drunkard in his in-

Job. 1. 10.

c *Tùm maximè Deus ex memoria hominum elabitur, cum beneficiis ejus fruentes honorem dare divinæ indulgentiæ deberent.* Lactant *div. inſt. l.* 2. *c.* 1.

Deut. 6. 10, 11, 12.

* Pſal. 78. 42. & 106. 21. Iſai. 51. 13. Ier. 2. 32. Ezech. 22. 12.

Biſhop Andrews on *Filii recordare.*

Luk. 16. 35.

Pſal. 50. 22.

Dan.5.1. Isai.5.11. Iob 24.15. Psal.94.7. temperate quaffing, the adulterer in his lewd embraces, the oppressour in his cruell violence; who would not dare to commit these impieties, did they remember God as they ought.

To remember him therefore as we ought, is not with a bare remembrance that there is a God; (*The very devils do so, and tremble*) but with serious, and deep consideration, that he is such a God; a God both *rich in his mercy*, and also just in his judgments, and thereafter to expresse the fruits of this remembrance in an holy and reverent conversation.

Iam.2.19. Ephes.2.4. Psal.119. 137.

First then, *memento, & ama*, Remember thy Creatour by remembring his work of thy Creation, that he made thee so exccellently; *Little lower ther the Angels*, setting thee next to these glorious spirits, to partake with them in their highest perfection, in bearing the image of thy Creatour; [f] which is not vouchsafed any of the other creatures, remembring this, let it enkindle his love in thy heart, that seeing nothing so like unto thee as thy God (and [g] likeness ever begets affection) thou reflect thy whole love on him, and hold him only worth thy loving; disdaining to bestow that Jewel of thy soul on any other inferiour object, by *setting thine affections on earthly things*; a which

Psal.8.5.

f *Omnia quidem bona opificia*, ἀλλὰ τούτων οὐδὲν εἰκὼν θεοῦ, μόνος δὲ ἄνθρωπος. Cyril. *catech.* 12.

In creaturis rationalibus, in quibus est intellectus, & voluntas, invenitur representatio Trinitatis per modum imaginis, in quantum invenitur in eisverbum conceptum, & amor procedens. Sed in creaturis omnibus per modum vestigii, &c. Aquin. p.1. q.45. a.7.& h 93. art.2.

g Aquin. 1a. 2æ. *h.* 27. *art.* 3.

Colos. 3. 2.

a which were as incongruous as for a Prince *brought up in ſcarlet, to embrace a dunghill*; Being created into ſo great *honour*, do not *become like the beaſts that periſh*; nay b worſe then theſe, in ſwarving from the Rule and Order of thy Creatour; c Every act of love to a ſin, is a violation of that duty which belongs to the *God of love*, 2 Cor. 13. 11. who having done d all to endeere thy affection, as if he had made a e fire about thee, to enflame thy heart with heavenly ardours, may juſtly challenge f this tribute at thy hands; and it were ſacriledge in thee, to with-hold it from him. Lam. 4. 5. Pſal. 49. 12.

a *Sicut de ineptiſſimum eſſet & contra naturam conjungere mulierem cum Brutorita etiam contra naturam eſſet, ſi voluntas noſtra quæ eſt de natura ſpirituali conjungatur per amorem cum re primò amata naturæ extraneæ; ut cum auro, argento, & rebus mutis, & irrationalibus.* Raimund. de Sab. lib. Creat. tit. 136.

Si inferius eſt te quod amas, ad utendum ama, non ad illigandum; v.g. *Aurum amas; noli te alligare auro, quantò melior es quàm aurum; Aurum enim terra eſt fulgens; Tu autem ut illuminareris à Domino, ad imaginem Dei factus es; cum ſit aurum creatura Dei, non tamen fecit Deus aurum ad imaginem ſuum, ſed te. Ergo poſuit ſub te aurum, amor ergo iſte contemnendus eſt, ad uſum aſſumenda ſunt iſta, non eis vinculo amoris quaſi glutino hærendum eſt; non facias tibi membra, quæ cum cœperint præcidi, dolebis, atque cruciaberis. Quid ergo? aſſurge ab iſto amore, quo amas inferiora quam tu es.* Auguſt. hom. 37.

b *Quando cogitatione percurrimus omnia Creaturarum genera, offert ſe in ſingulis magnâ admiratione conſpiciendus pulcherrimus ordo divinitus conſtitutus, in ſolo homine in quo tanquam imagine Dei illuſtriora deberent eſſe divinitatis veſtigia, tàm tetræ ſunt confuſiones, &c.* Chemnit. *loci com. de cauſa peccati.*

c *Ne Dei opus flagitio coinquina, non peccato perverte —— Tu es vas à Deo fictum,* δοξάζε τὸν ποιήσαντα, Greg. Nyſs. de hom creat. Serm. 2. *Quia ſola vitia & peccata Dei injuriæ ſunt, & contumeliæ, qui diligit hæc, eſt Dei inimicus, ſaltem facto:* Gal. Pariſ. *de virtut. cap.* 11.

d *v. Nieremberg: de arte volunt. lib.* 4. *cap.* 62, 63. *& ſeq.*

e *Gul. Pariſ. de elect. div. cap.* 2.

f *Et quid enim non amaret opus Artificem, cum haberet unde id poſſet?* Bern. *de dilig. Deo.*

Render

Render it then, as a rent moſt due unto thy Great Land-lord, and to make it appear the better, that it lye not ſmoothered in thy breaſt, like the *talent hidden in the earth*; in the next place, *Memento & gratias age*, Remember his gracious, conſtant bleſſings wherein he daily remembers thee, which ſhould he forget but onely one moment; [g] no other way there were with thee, but to fall back into thy originall nothing, from which the ſame *power of his word upholds* thee, which once created thee; Remembring this, *offer* (as the Apoſtle minds thee) *the ſacrifice of praiſe to God continually, that is, the fruit of thy lips, giving thanks to his name.* This is * all the requitall we are able to make for his unſpeakable mercies towards us; a hearty, and ſincere acknowledgement, how precious we eſteem ſuch benefits received, and how infinite in goodneſſe, the *Father of lights from whom they deſcend.* † More then this in his mercy he will not deſire; leſſe then this in all reaſon thou canſt not give; It were groſſe injuſtice, if [h] receiving his good creatures, thou wilt not return him thanks for them.

Mat. 25. 25.

Heb. 1. 3.

Heb. 13. 15.

* Mr. *Hookers* Eccleſiaſtic. pol. *lib.* 5. *ſect.* 43.

Iam. 1. 17.

† Dr. *Sanderſons* Sermon on 1 Tim. 4. 4.

[g] *Homo continuè, & inceſſanter indiget conſervari, & manu teneri ut eſſet, quia de nihilo eſt, & in nihil rediret, ſi non à manu Dei conſervaretur; Ecce ergo quomodo homo ſumme indiget Deo; quia ſine ipſo, nullo modo poteſt eſſe, nec poteſt durare per unum momentum.* Raimund. *tit.* 107. *& ſupra tit* 17.

Hunc autem effectum cauſat Deus in rebus, non ſolum quando primò incipiunt, ſed quamdiu in eſſe conſervantur, ſicut lumen cauſatur in aere à ſole, quamdiu aer illuminatus manet; quamdiu igitur res habet eſſe, tamdiu oportet quod Deus adſit ei ſecundum modum quo eſſe habet. Aquin. part. 1. *q.* 8. art. 1.

[h] *Teneris illi regratiari, qui tibi tantum dare voluit; unde omnis creatura clamat tibi, accipe, redde; accipe beneficium, redde debitum, &c.* Raim. *tit.* 97.

Yet

Yet leſt the remembrance of theſe bleſſinge ſhould *exalt thee above meaſure*, as it befell th bleſsed Apoſtle *through the abandance of revelations*, 3. *Memento, & humilis eſto*, Remember what [i] thou art, or haſt of thy ſelfe; that is, nothing whereof to glory, but to humble, and abaſe thee; being *by nature, as others are, wretched and miſerable, and poor, and naked*; *For who maketh thee to differ from another? and what haſt thou that thou didſt not receive?* The more thou haſt, ſo much the more [k] endebted thou art to his grace that gave it; and more [l] accountable for the talents committed unto thee; which if thou improveſt not in ſome meaſure according to the grace that is given thee; He that lent them (finding thee like that [m] ſloathfull ſervant) can take them from thee, and ſtrip thee naked, *as in the day of thy nativity*, Ezech. 16. 4, 5. and therefore [n] humbly confeſſing thy frailty, becóme a ſuitor unto his mercy, that *prevented thee with the bleſſing of good-* 2 Cor. 12. 7

[i] Mr. *Hookers* Sermon of the nature of pride, toward the end.

Undique viliſſimi ſumus, ob id quod ſumus, & ob id quod non ſumus —— ob ea quæ Deus fecit pro nobis, & ob ea quæ non fecit in nobis, &c. Nieremberg: de adorat. lib. 2. c. 16.

Epheſ. 2 3. Rev. 3. 17. 1 Cor. 4. 7.

[l] *Verò humilis omnia bona quæ à Deo recipit, ſibi eſſe onera intelligit, quibus in quanto plura ſunt, in tanto ſe Deo ſtrictius obligari veraciter conſpicit.* Guil. Pariſ. Mat. 25. 25.

[m] Unto whom much is given, of them much will be required. Luke 12. 48. *Cùm enim augentur dona, rationes etiam creſcunt donorum.* Greg. hom. 9. *Quantò enim majus aliquis beneficium accipit, tantò magis eſt obnoxius pœnæ, ingratus exiſtens, & neque honore melior effectus, &c.* Chryſoſt.

Piger ejicitur in tenebras exteriores; quod ſi is qui tantùm non eſt uſus, quid ei futurum qui fuerit abuſus ad injuriam Dei? Lud. de Pont. par. 3. medit. 58.

[n] *Humiliter confitentes fragilitatem noſtram illius miſericordiam deprecemur, ut dignetur in nobis non ſolum cuſtodire, ſed etiam augere beneficia ſua, quæ ipſe dignatus eſt dare.* Auguſtin.

neſſe,

neſſe, that he would vouchſafe not onely to keep, but alſo to encreaſe thoſe benefits in thee, which he vouchſafed to beſtow on thee; All that thou haſt is from his bounty, and therefore o glory ſo in the having; as to be humbled in the receiving; giving all the glory to him, from whom alone thou haſt received. 1 *Cor.* 4. 7.

o *Non ait ſimpliciter quid gloriaris? quaſi non acceperis, ſed addit, ut adferat reprehenſibilem, non qui in habitis, ſed qui tanquam in non acceptis gloriatur.* Bernard.

Or if this be not enough to work in thee a due regard of thy Creator; let this be the fourth advice, *Memento & time*, Remember that he is *the Judge of all the earth*; who is no leſſe ſharp in diſcerning, then ſevere in puniſhing iniquity: having eys ſo piercing, that he beholdeth even the p *thethoughts and intents of the heart*; *neither is there any creature that is not manifeſt in his ſight; but all things are naked, and opened unto the eyes of him with whom we have to do*; (or as the *Syriack* q reades this place) unto whom we muſt give an account of our inmoſt thoughs, and actions: that if our hearts ſhould be ſo falſe as *not to condemn us*, r *God is greater then our hearts, and knoweth all things*; knoweth them better then we do our ſelves; as being s nearer to our ſoules; then our ſoules are to our bo-

Gen. 18. 25

p Heb. 4. 12. 13. *Hæc ad τὸν λογὸν τὸν ἐνυπόστατον referri poſſunt.* Henſius.

q *Cui reddunt rationem ut ſit ſenſus, reddendam eſſe Deo omnium noſtrarum cogitationum & actorum rationem.* Beza.

r 1 Joh. 3. 20.

s *Quod ſit in me, & intra me magis quam anima in corpore, & intimiùs, per modum eſſentiæ, præſentiæ, potentiæ:* Lud. de Ponte, p. 6. med. 14. Aquin. p. 1. q. 8. art. 3. *Cuilibet n. Creaturæ realiter illabitur, eſtque ſibi intimus ratione ſuæ immenſitatis.* Nich de Orbellis. diſt. 37. Sent. 1. *Tu enim altiſſimo, & proxime, ſecretiſſime, & præſentiſſime, ubique totus es, & nuſquam locorum es.* Aug. Conf. l. 6. c. 3.

dies,

dies, [t] remembring then, this all-seeing presence; that filleth heaven and earth with his glory; be afraid to offend so dreadfull a Majesty, or if thou hast a mind to sinne, [u] seek thee out some retired corner where he may not see thee, and do what thou wilt. It were desperate madness in that malefactor, who [x] should dare to commit any capitall crime in the sight of his judge, that were certain to to arraign him, and how much more, in presence of that Almighty Judge, who observes thy closest actions; be they never so wittily stifled with walls, [y] and darkness; so as he needs no witness to accuse thee; but shall his selfe be both witness, and Judge, and lay all thy misdeeds before thee, when thou must give an account of thy thoughts; thy loose and licentious thoughts; which securely lodging within thee, [z] as if none could see them there, made thy heart a cage of uncleane birds, of noysome lusts, and vile affections: an account of thy words, thy idle, and im-

t *Nequaquam tales sunt hominis gestus & actiones quando solus in domo sua, quales sunt cum versatur coram magno aliquo Rege, quare quicunque elegit perfectionem humanam, & in rei veritate vir Dei esse cupit, expergiscatur à somno suo, sciatque Regem max. perpetuò sibi adesse, & inhærere, Regem inquam longe majorem omnibus Regibus mortalibus, &c.* Ralt. Maimon. Nebochim. p. 3. cap. 52.

u Augustin. *de verbis Domini: serm.* 46. *Aut si peccare vis, quare ubi te non videat, & fac quod vis.*

x *Deus qui suâ adest essentiâ, Judex est omnipotens & justus, quis audeat coram Judice, cui semper præstò sunt satellites & carnifex ipse furtum, &c. admittere?* Zanch. de Nat. Dei. lib. 2. cap. 6.

y *Quos plerunque circumdatos nobis judicamus, non ut tutiùs vivamus, sed ut peccemus occultiùs.* Sen.

z *O quam mirabiles & terribiles oculi quos neque cogitatio prava prætervolat! Deus enim sicut videt actus, ita hominum contemplatur affectus, nec opus est ut quis ei testimonium perhibeat de homine.* Pet. Dies. epist. 205. *Cui cor omne patet, & omnis loquitur voluntas.* Glos. in Gratiani decr.

pertinent

pertinent words, all what ever thy tongue hath raſhly and vainly uttered; and how much more then, [a] of thy prophane and malitious words; whereby thy Creator hath been diſhonoured, and thy neighbour wounded! an account of thy gifts, thy manifold, and ſeverall gifts; be they naturall endowments, as wit, and memory, or temporall commodities, as wealth, and honour, or bodily eminencies, as ſtrength, and beauty, or ſpirituall graces, as faith, and knowledge; And as in all, or any of theſe, thou ſhalt be found any wayes delinquent, to receive thy ſentence at the mouth of God; Oh! this were enough to curb, and reſtrain thee in the midſt of thy ſinfull courſes, when thou walkeſt (as *Solomon* ſpeaks) in the *ways of thy heart, and in the ſight of thine eyes*, but then to remember, that *for all theſe things God will bring thee into judgement*; a iudgement from which there is no appealing, ἀλλὰ καὶ μόνον, καὶ τελευταῖον, καὶ φοβερὸν τὸ κριτήριον; as the great divine expreſseth it, but it is the onely, the ſupreme, and dreadfull judgement, and yet more juſt then dreadfull, or to ſpeak rightly, becauſe juſt, the more dreadfull; *knowing therefore this terrour of the Lord*, let the thought hereof, like a clap of thunder, awaken thy memory; And if hitherto, thou haſt forgotten thy Creator, [b] by thinking too much, and making an Idoll of thy ſelf, yet now, (let me be thy Remembrancer) begin

[a] *Quòd ſi de omni otioſo verbo, Deo ſunt reddituri rationem in die judicii, quanto diſtrictiùs de verbo mendaci, mordaci, &c.* Bern. ſerm. de 3. cuſtod.

Chap. 11. v. 9.

Greg. Naz. Orat. 15.

2 Cor. 5. 11.

[b] *Quod homo qui primò amat ſeipſum, facit ſeipſum tanquam Deum, & præponit ſe Deo.* Raimund. tit. 140.

gin to remember him; Thou that art growne old, and ruinous in the neglect, let no more time ſcape thee, do it noſt in the dayes of thine [c] age; And thou that enjoyeſt the prime of thy youth, [d] let no time ſcape thee, do it now in the dayes of thy youth; the Text beſpeakes thee more particularly, *In diebus juventutis tuæ*; Now, in the dayes of thy youth.

[c] *Et damna ætatis malè exemptæ labor ſarciat.* Sen. nat. quæſt. l. 3.

[d] *Optimos vitæ dies effluere prohibe.* Sen. Hippol.

NO time is unſeaſonable to remember our Creatour; who deſerveth our continuall remembrance, as well in Childhood, and old age, as in youth, and yet youth more then either, hath need (it ſeems) to be remembred of this duty. First, for the frailty and unſtayedneſſe of this age, which by reaſon of its heat, and vigour, is more prone unto looſeneſse, and diſorder; It is hence that wickedneſs beginneth her raign, which but kindling as a ſpark in infancie, doth now break forth into a flame, catching hold of all about it. Now is that ζάλη τῆς ἐπιθυμίας, (as St. * *Chriſoſtome* calls it,) the tempeſt of concupiſcence, which raiſing up waves, and billowes in the blood, endangers a ſhipwrack of the ſoule; Now thoſe ἐπιθυμίαι δυσκάθεκτοι (as St. † *Baſil* termeth them) unruly motions, which like wild, and untamed horſes, not obeying the curb of reaſon, do carry the rider [e] *per abrupta cupiditatum* (as St. [f] *Auſtin* confeſsed of himſelf) thorow

Second part.

First Reaſon.

Regenda magis eſt fervida adoleſcentia. Sen. in Octav.

* *Epiſt 3. ad Olympiadem.*

† *In Chap. 3. Iſai.*

[e] *Confeſs. l. 2. c. 20.*

[f] *V. Tyr. Max. ſerm. 22. par. 2.*

thorow the precipices of ſinfull deſires. Now is that [g] warre of the affections, which *like rebels cauſe ſedition in the ſoule*; that we may ſay of them, as the Church did of her enemies; *Sæpe adverſati ſunt mihi à pueritia mea*, Pſal. 129. 1. *Many a time have they afflicted me from my youth*; although we cannot ſay on with the Pſalmiſt; *they have not prevailed againſt me*; too oft, alas! they have prevailed, [h] may the beſt of us complaine, for beſides this heat of youth, it is raſh, and inconſiderate too; and inſtead of quenching, encreaſeth this fire with the fewell of riot and intemperance, addicts it ſelf wholly to ſports, and pleaſure, not thinking of the vitiouſneſs that lieth under; as being yet Heb. 3. 13. unacquainted with the *deceitfulneſſe of ſin*: never ſo much as dreams of repentance, but puts off that (with frugality) [i] untill old age, in hope of a long life to come; and in the mean time lets 1 Pet. 4. 4. looſe the reines unto all exceſs of riot. So that *Job* reckons it up for one of his bitter puJob 13. 26. niſhments, that God made him to *poſſeſſe the iniquities of his youth*; and *David* craves pardon eſpecially for theſe, *Remember not the ſinnes of my youth*: which are ſo much more dangerous then the ſinnes of riper age, as they are done with more eagerneſs, and Pſal. 25. 7. leſs remorſe; with ſo little remorſe of conſcience; that oft times rather with delight, and oſtentation; *libidine laudis*, as it was with

[g] Lively expreſſed by *Sineſius, lib. de provid. p. 1.* under the fable of *Oſiris* and *Typhos*.

[h] *Jam mortua eſt adoleſcentia mea mala & nefanda, & ibam in juventutem, quanto ætate major, tanto vanitate turpior.* Aug. confeſ. l. 7. c. 1.

[i] Ζῶσι γὰρ τὰ πλεῖστα ἐλπίδι. Ariſt. rhet. lib. 2. cap. 14.

with St. [k] *Auſtin* in his yonger dayes, even glorying in thoſe foul extravagancies, that ſhould be their ſhame and ſorrow;. Good reaſon therefore that this warning ſhould be addreſsed unto youth, as a bridle to withhold it from the courſe of ſin, by the remembrance of that great God, who ſhall one day examine them before his dreadfull Judgement Seat. And ſo, this may ſuffice for our firſt reaſon, why this charge is given unto youth.

k *Præceps ibam tantâ cæcitate, ut inter coætaneos meos puderet me minoris dedecoris, quàm audiebam eos jactantes flagitia ſua & tantò gloriantes magis, quantò magis turpes eſſent, & libebat facere, non ſolum libidine facti, verum etiam laudis. Conf. 2.*

Now to enter on a ſecond; As youth is li- 2. Reaſon.
centious, and therefore needeth admonition, ſo it is more apt, and ready to receive it; either, firſt, in regard of the memory, that is now like ſoft waxe, meet for any impreſſion, and never likely letteth go, what is once committed to it. Or 2. in regard of the will, which in tender years is plyant, and yielding unto the direction of teachers, and governours: whereas being then left undiſciplined, it will prove a difficult matter afterward. Juſt as it fareth with plants, or Cions; which being young, or but newly ſet, are apt to be bended any way, and to be ordered in a right poſture; but let them grow into trees of bulk, and hardly any reforming then; then you may ſooner break, than amend; that

Animus dum tener eſt, ritu cereæ quæ formas impreſſas facilimè recipit, confeſtim ab ipſo initio omni rerum bonarum imbui exercitatione debet quod 2. ubi poſtea rationis uſus acceſſerit pietati jam ab ineunte ætate aſſuetus, curſu utatur facliore, &c. Bas.

Tum vel maximè formanda ætas cum ſimulandi neſcia eſt & præceptibus facile cedit, fingas enim citiùs quam corrigas quæ in malum induruerunt.

Deficit esse remedio locus, ubi quæ fuerant vitia, mores sunt. Sen. epist. 39.

Naturâ tenacissimi sumus eorum quæ rudibus annis percipimus, ut sapor quo nova imbuas, durat, nec lanarum colores quibus simplex ille candor mutatus est elui possunt; & deteriora pertinaciter hærent. Quin-

which is hardened by long custome. Ὅμοιον γὰρ τι τὸ ἔθος τῇ φύσει said the Philosopher; for custome becometh a kind of nature, and can no more in some sort be altered, then nature itself. Now therefore good heed would be taken unto what youth is accustomed; and as in the spring of the yeare there is great care commonly had of the body, in dieting and purging it; for likely as it is then disposed, it continueth all the year after; so likewise in youth, the spring of our life; no less care would be had of the soule, by seasoning it with godly vertues; for it will ever after retain a tincture of this first institution; So that *Solomon* adviseth to very good purpose, *Instrue*

--Adeò à teneris assuescere multum est.

Prov. 22. 6. *erum; Train up a child in the way he should go, and when he is old, he will not depart from it*, not depart from that way which he learned of a child; and great pitty were then, but now he should learne it. † He is now come to that place of his life, where the way parts in twaine, and he stands doubtful unto which he should encline: whether on the right side, to vertue and labour, or on the left, to vice, and pleasure? Good counsell would do very well now. Now it concerneth parents, and

† *Dicunt philosophi humanæ vitæ cursum Y literæ esse similem, quòd unusquisque hominum cum primum adolescentiæ limen attigerit, & in eum locum venerit, partes ubi se viafindit in ambas, hæreat nutabundus, ac nesciat in quam se partem potiùs inclinet; Si ducem nactus fuerit, qui dirigat ad meliora titubantem, &c. Lactant. lib. 6. cap. 3.*

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governours † chiefly to order them; to make use of this convenient season for discipline, and instruction; to employ that violence of their affections on vertuous courses; to sowe that rank soile of their mindes with the seeds of piety; which would otherwise be overgrowne with the weeds and briers of sin; to nourish them up in civility, modesty, temperance, meeknesse, and the like Christian vertues, as to guard them no lesse from the contrary, insolence, impudence, pride, debauchednesse, and what vices sever; to prevent all occasions of these, and especially, corrupt company, the plague, and bane of all goodnesse, whose poysonous leven more infecteth, and sinketh deeper into the soule, then all the precepts of vertue, and godlinesse can do on the contrary.

† *Pet. Bles. Epist. cap. 51. Richeri obstetr. Animorum cap. 3. Montagnes Essaies lib. 1. cap. 26. Charron de sagesse lib. 3. chap. 14. Causins Holy Court. tom. 1. lib. 1. mor. 8. & l. 3. sect. 39.*

Malignus comes quamvis candidoq; simplici rubiginem suam affricuit.

Pejora juvenes facilè præcepta audiunt. Sen. trag.

Lastly, to put them oft in remembrance of these things, and to use all the meanes and advantages to help their memories herein: As the *Romans* did wisely for their parts, in the apparelling of their youth, by ordaining them (first) a robe of scarlet, or purple colour, *ut pudore suæ nobilitatis* (saith *Macrobius*) that for the reverence of their nobility, they might refrain from vitious actions; and then 2. a golden boss in their breasts, in the shape of an heart, that so

Nonnulli credunt ingenuis pueris attributum ut cordis figuram in bulla ante pectus annecterent, quam inspicientes ita demum se homines cogitarent, si corde præstarent, &c. Saturnal.

ſo beholding each other, they might then account themſelves true Gentlemen, if their hearts were honeſt, and vertuous; But here, parents themſelves (too many of them) had need to be remembred, who in this point (worſe than the heathen) are no where more ſupine, and negligent, than in this matter of education; that inſtead of breeding, do oftentimes corrupt their children, either (1) with too much indulgence, and mildneſſe towards them; never finding in their hearts to chaſtiſe them, but rather cheriſh them in their faults; receiving all their lewd words with applauſe and ſmiling, as the tokens of a pregnant nature; which fond indulgence, as it is ſtill pernicious to children, by unſinewing their minds, and bodies, into all kind of luxury, ſo it proveth many times (by the divine juſtice) no leſſe diſaſtrous unto parents, who are commonly moſt grieved with thoſe whom they bred moſt wantonly; then feeling the ſad truth of *Syracides* his obſervation, *Eccleſiaſt.* 30. chap. (that excellent Chapter of advice in this kinde) verſe 9. *Cocker thy childe, and he ſhall make thee afraid, play with him, and he will bring thee to heavineſſe.* Or (2ly) with their evil example, the moſt powerfull motive unto ſinne, which never entreth ſo forci-

Mollis illa educatio quam indulgentiam vocamus, nervos omnes & mentis, & corporis frangit. Quintil.

Verba ne Alexandrinis permittenda delitiis, riſu & oſculo excipimus.

If you leave them unmanured, all overrun with thorns, and briers, you ſhall become anſwerable to the juſtice of Almighty God, finding them one day nails, and lancets in your ſides, to transfix you even to the heart. Cauſin.

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bly, as when 'tis armed with the authority of a parent: be it lying, ſwearing, drinking, or gaming, that uſual, though dangerous ſport, which doth not ſo much recreate, as infect them with all ill cuſtomes of lying, and cozenage, and the like abominations: Or (3ly, and at beſt) all their care is to inſtruct them in a thriving profeſſion, whereby they may obtaine † *inopes divitias* the beggerly riches, and baſe glory of the world, not caring how they thrive in religion, and the fear of God. And hence ſpring ſo many defects both in Church, and Common-wealth; ſo many defects as we ſee in old age, ſpring chiefly from an ill-bred youth; 1. A barren and ignorant old age, from an idle and lazy youth, that neglected the *proviſion of knowledge againſt elder time: for *Quomodo invenies*, as *Syracides* well demandeth; *If thou haſt gathered nothing in thy youth, how canſt thou find any thing in thine age?* 2ly, a profane wicked old age, from a wild and ungoverned youth; which then refuſing the yoke of diſcipline, would never away with it afterward: and therefore, *Bonum à juventute*, ſaith *Ieremy*; *It is good for a man that he bear the yoke in his youth*; for after, he will not ſo well endure it; when his neck is grown ſtubborn and unruly. 3ly, A diſeaſed, and impotent old age, † from a diſ-

☞ *Pet. Bleſ. Epiſt. 74. acriter ſit ex his conſuetudo, deinde natura, diſcunt hæc miſeri antequam ſciunt vitia eſſe.* Quint. Richeri Obſtet cap. 3. & 4. Egregie.

† *Boeth. de conſol. lib. 2. proſa. 5. Ut in hoc ſeculo florerem. Conſ. l. 1. 9. cum interea non ſatageret pater qualis creſcerem tibi; lib. 2. cap 3.*

Eccclus. 25. 3.

* *Tuam in ſenectam condito viaticum.* Menand.

Lam 3. 27.

† *Libinoſa & intemperans juventus effœtum corpus tradit ſenectuti.* Cic. de ſenect. --Inde Cœl. Rhodig. Ant. lib 19 cap. 20. Lod. Vives de verit. fidei lib 5. cap. antepenult.

ſolute, and intemperate youth, which bequeaths *effœtum corpus* (as the Oratour ſpeaks) a decayed, and broken body unto age, abounding in nothing ſo much as ſin, whereof the bones ſhall be full, when they are empty of marrow: by the witneſſe of *Zophar*, one of *Iobs* miſerable comforters; *Iob* 20. 11. *Oſſa ejus implentur, --His bones are full of the ſinne of his youth, which ſhall lie down with him in the duſt.* The effect whereof is no other then a too late repentance, as thou maiſt hear from knowing *Solomon*, lively forewarning thee of the miſery; when *thy fleſh and thy body being conſumed*, thou ſhalt take up that wofull complaint, *How have I hated inſtruction, and my heart deſpiſed reproof, and have not obeyed the voyce of my teachers, nor inclined mine ear to them that inſtructed me!* And all this, for lack of taking this opportunity of learning in the dayes of youth; Our ſecond reaſon.

Prov. ch. 5. Verſ. 11, 12, 13.

3. *Reaſon.* We now proceed unto a third; which is the acceptableneſſe of this ſervice to God, in offering unto him the flower of our age. It is his command *Numb.* 18. 29. *You ſhall offer unto the Lord of the beſt*; and the beſt of our time is our youth, in compariſon of old age: For * even as out of a veſſel the pureſt liquor cometh firſt, and the thicker ſtayes behind, ſo in the courſe of our lives, the better dayes go before, and the worſe remain behind; therefore rightly here called by *Solomon*, *Mali dies*, † *the evill dayes*, that charge the mind more with vices,

Numb. 18. 29.

* *Quemadmodum ex amphorâ primum quod eſt ſinceriſſimum effluit, &c.* Sen.

† *Unde veteribus ſenectus mala ætas dicta eſt, ut pluribus oſtendit* Non. Marcellus *referente* Junio. τὸ γὰρ γῆρας ὥσπερ βυθός ἐστι τῶν ἡλικιῶν. Ant. p. Stob.

ces, than the body with infirmities: and for the body, disable that toward the performance of holy duties, as watching, fasting, perseverance in prayer.

For true is that of St. *Hierome*, *Cuncta quæ per corpus exercentur, fracto corpore minora fiunt*, Every thing that is done by help of the body, is empaired with the bodies decay. So unapt is old age for the service of God; nor is God so favourable to old age, as he is unto youth, as may appear by the difference of his favours imparted unto them; those forementioned by the Prophet *Ioel*, Chap. 2. of his prophecy, and repeated by St. *Peter*, *Acts* 2. *Your young men shall see visions, and your old men shall dream dreames:* * where the first shall have clear apparitions, and the latter onely drowzy fancies, no more to compare with the other, then a dream in the night with a vision at noon day. He then that hath spent his youth, the choicest of his time, in service of the world, and the devil, and comes unto God in his old age, with † the dregges and lees of his life, what acceptance can he look for then! that then when he can sin no longer, comes to present himself a rotten, and unsavory sacrifice: like that old decrepit Mimique, or Actor in *Rome* (reported by *Austin*, out

See old age and youth compared by Charron *of* Wild. *lib.* 1. *c.* 35. *and* Montagnes *Essaies. lib.* 3. *cap.* 2.

* *So the youth is the worthier age, for that visions are neerer apparitions of God then dreames:* Fr. Lo. Verulam, *Advanc. of Learning. lib.* 1.

† *Non enim tantum minimum in imo, sed pessimum remanet*, Sen. *ep.* 1.

Doctus Archimimus senex jam decrepitus quotidiè in capitolio mimum agebat. Aug. *de Civit.* 6. 10. *Ex* Seneca *contr superstit.*

of *Seneca*) that being grown out of liking with the people, made his recourse into the Capitol, and there fell a playing before the Images, his Heathen Gods; *Quasi Dii libenter spectarent, quem homines desierant*: as if the Gods would accept, and take pleasure in that, which men had despised first. Whereas he on the contrary, that hath meanes, and occasions of sinning, as youth, strength, beauty, &c. and neglects them [a] all for his God, may be sure of kind acceptance. Amidst so many impediments, and distractions to remember his Creatour, this is thank-worthy indeed, no less worthy than a spirituall martyrdome, [b] to debar himself of delights in the opportunity of enjoying them. Now then is the acceptable time to draw nigh unto God, *before the yeares draw nigh, when thou shalt say, I have no pleasure in them*; while the Sun of thy prosperity is not darkened, nor the clouds *returne after the raine*, [c] new causes of sorrow succeeding the former, that shall wholly indispose thee to godly actions; when thy alacrity shall be dejected [d] with cares, thy devotion interrupted with aches, thy zeale even quenched (as it were) with rheumes; and all the good motions

Verse 2.

a *Omnia ei qui me servavit dono dedi, opes splendorem, valetudinem, serm. ipsos ὧν τοῦτο μόνον ἀπήλαυσα, quòd ea contemsi, ac quædam habui quibus Christum anteponerem* Naz. *Orat* 1. *apologet.*

b *Magnæ virtutis est cum felicitate lucta i. ne corrumpat; magnæ felicitatis est à felicitate non vinci.* Aug. *e d verb. Dom ser* 13.

c V. Junii *notas.*

αἰεὶ μὲν φρένας ἀμφὶ κακαὶ τείρουσι μέριμναι. Mimner.

d *Nothing remaining but these sorrowes which grow up after our fast springing youth overtake it when it is at a stand, and overtop it utterly when it begins to wither.* Sir W. Rauleigh *press.*

tions of thy ſoule oppreſsed with infirmities, when (diſeaſes ſurprizing thy ſenſes) thou canſt neither ſpeak, nor hear words of comfort; not lift up thy hands, nor bow downe thy knees in prayer, and confeſſion to God. Now therefore *ſeek the Lord while he may be found*, while thy ſtrength and abilities ſerve to ſeek after him: while the graces of youth may endeer thy ſervice, and make thee to appear more pleaſing in his ſight. And ſo we have done with our third reaſon of this charge unto youth. Iſai. 55. 6.

Optima quæque dies miſeris mortalibus ævi prima fugit, ſubeunt morbi, triſtiſque ſenectus, & labor, — Virg. Ænead. 10.

We may yet adventure on a fourth; and the moſt important of all, if well conſidered, that is, to remember thy Creatour even now, while it is *in diebus*, in the dayes of thy youth, not knowing whether thou maiſt live to do it any older, but that even this night thy ſoule may be fetched from thee, and what becomes then of that converſion, which thou haſt ſo improvidently deferred? He that hath promiſed mercy at any time unto the repentant, hath not promiſed one day to the negligent, that refuſed to * *know the time of his viſitation*. It is his admonition, *hodie, to day if ye will hear my voyce, harden not your hearts*; And his again, *Ecce nunc eſt dies ſalutis, Dies ſalutis utique* (ſaith † *Bernard*) *non voluptatis*; It is not ſaid the day 4. *Reaſon.*

Iſta res eſt quæ multos occidit cum dicunt cras, cras, & ſubitò oſtium claditur. Aug. ſer. 16.

Quis ſcit an adjiciant hodiernæ craſtinæ ſumma tempora dii ſuperi? Hor. Od. 7. l. 4.

* Amoſ. *de Conſc.* l. 2. c. 3.

Qui pœnitenti veniam ſpoſpondit, peccanti diem craſtinum non promiſit. Gregor.

Luke 19 44. Pſal. 95. 7. 2 Cor. 6 2.

† *Declam. in verba* Petri. Matth. 19. 27.

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of pleasure; and therefore spend not that time on thy pleasure, which God hath allowed thee to *work out thy salvation*; work it out now, while thou hast the day, ere the night overtake thee, when no man can work, nor have any remembrance of a Creatour, *for in death* (saith the Psalmist) *there is no remembrance of him*. And how soon this may befall thee, who can tell, but the Father alone, that hath put *the times and seasons in his power*?

Philip. 2. 12. Ioh. 9. 4. & 12. 35. Psal. 6. 5. Acts 1. 7.

Nemo tam divos habuit faventes, crastinum ut possit sibi polliceri. Sen. *in Thyeste.*

Inter casus ambulamus, si vitrei essemus, minus casus timeremus: quid fragilius vase vitreo? & tamen servatur, & durat per secula; etsi enim casus vitreo vasi timentur, senectus ei & febris non timetur, &c. Aug. *de ver. dom. ser. 1.*

Thou that most flourishest in thy youth hast no less reason to suspect it, amidst so many dangers, and casualties, as daily beset thee, it may be so much the nearer to thee, as thou art more secure, and less carefull to avoid it: so far from avoiding, as thou rather pursuest it, by thy riots and surfets, and manifold distempers: in regard whereof, the *Venice* glass is not so brittle, nor exposed to so many hazards; Or if no such chances happpen; at best, thy youth is by nature but flitting, and transitory, and of very short continnance; much like the vapour, whereunto the Apostle compareth our life, *that appeareth for a little time, and then vanisheth away*. It is but *in diebus juventutis*, here, in the dayes of thy youth; a few dayes only will conclude it. But more briefly expressed above; at the last verse of the former Chapter, (as *Tremellius* renders it) *& ortus ipse est*

Iam. 4. 14.

Ὀλιγοχρόνιον γίγνεται ὥσπερ ὄναρ ἤθη πρήσσειν. Theogn.

eſt vanitas; The very beginning thereof is vanity, that is, no ſooner begins, but vaniſheth, is ready to ſet at the firſt riſing: Nay more briefly yet, if poſſible; As if the Preacher made it nothing indeed: He affords it not ſo much as the leaſt deſcription; whereas old age he ſets out to the full, from the firſt, unto the ſeventh verſe of this Chapter. So ſhort, and momentany, is that ſtate we ſo highly account of, no better than a [a] flower of the field, that by growing decayes, and periſheth by encreaſing, as thou that art now in thy luſty prime, ſhalt ſhortly confeſs, by a remarkable [b] change of thy ſelf, when thy [c] beauty ſhall be buried in wrinkles, thy activity ſhackled with ſtiffeneſs, and a generall damp of faintneſs ſhall ſeize on thy ſpirits; when this fleſhly building [d] (thy body) ſhall be out of repaire, and grow ruinous all about thee, when thy *armes*, the keepers of thy *houſe ſhall tremble*, and thy thighes, the *ſtrong men ſhall bow themſelves*; when thy teeth (the grinders) *ſhall ceaſe becauſe they are few*, and thine eyes *that look out at the windowes ſhall be darkened*; when the voyce of the bird, and muſick, and all the [e] joyes of the ſpring ſhall be a burden unto thee. O then it would ſtand thee in ſtead to have

Naſcentes morimur, finiſque ab origine pendet. Manilius.

a *Feſtinat enim decurrere velox floſculus, anguſta, miſeraque breviſſima vitæ portio.* Juven. 9.

b *Heu quantum mutatus ab illo!* Virg. Æn.

c Ὀδυνηρὸν τὸ γῆρας αἰσχρὸν ὁμῶς καὶ καλὸν ἄνδρα τιθεῖ. Mimner *apud* Stob.

d *In ſenili corpore tanquam in putri ædificio omnia junctura diducitur.* Seneca *Epiſt.* 30.

According to the ſenſe of Expoſitors.

e *Veris & autumni ladit amœna dies.* Cor. Gal. *Mala ætas nulla delinimenta accipit.* Afran. *apud* Nonium.

Psal. 91. 9. have God thy refuge, thy refuge even then, when all things elſe fail thee. And the means to
Psal. 71. 9. have him ſo then, is now to make him ſo, by a religious, and godly youth; by caſting off thy ſins with repentance, and by cleaving faſt unto him in ſincerity of heart. So maiſt thou confidently rely on thy Creatour, who will never f forget thee in thine age, that didſt remember him in thy youth, but wil continually relieve, and cheriſh thee in all thy neceſſities, and at length redreſs them in his heavenly kingdom, when thy age ſhall be renewed into g youth, a glorious, and unfading youth, that ſhall not wax older with time, but flouriſh unto all eternity. Unto which, The *King eternal* bring us in his good time, and for the *time of our ſojourning here*, grant us his *grace, to ſerve him acceptably, with reverence, and godly fear, committing the keeing of our ſoules to him in well-doing, as unto a faithfull Creatour.*

f *Omnes in ætate juveni-li inſurgent, ſine ullo defe-ctu, &c.* Aug. *de Civ.* 22. 15. *Lomb. lib.* 4. *ſent. diſt.* 44. *Aquin. ſup. q* 82. *art.* 1.

g *The dead ſhall be raiſed incorruptible*, 1 Cor. 15. 52 *Flos reſurrectionis incorruptio eſt.* Ambroſ. *de fide reſurrect.*

1 Tim. 1. 17.
1 Pet. 1. 17
Heb. 12, 28
1 Pet. 4. 19.

FINIS.

READER,

THese Errata, occasioned partly by the Correctors haste, and partly by the difficulty of reading the Authours Copy, (it being no strange thing for good Scholars, to be no good Scribes) you may please to correct with your Pen.

IN the Title page, for *Swanford*, read *Swarford*. page 13. line 19. for hang, r. laugh. p. 17. l. 34. defection, r. desertion. p. 25. l. 33. impostume, r. imposture. p. 26. l. 23. besetting, r. befitting. l. 34. *Gibeon*, r. *Gilboa*. p. 50. l. 13. metamorphosis, r. metempsychosis. p. 57. l. 21. pretends, r. portends. p. 58. l. 6. f. for, r. how. p. 64. l. 26. *citò quam citò*, r. *quam citò*. p. 76. l. 29. his creature, r. creature, his. p. 82. l. 21. land, r. hand. p. 91. l. 3. end, r. eye. p. 88. l. 17. infection, r. affection. p. 91. l. 3. apt, r. next. p. 92. l. 32. also, r. who. p. 93. l. 6. contrive, r. contribute. p. 94. l. 34. l. 33. it self, *omitted*. p. 95. l. 5. endure, r. endeare. p. 96. l. 23. horne, r. thorne. p. 129. l. 16. transfortation, r. transformation. p. 131. l. 33. *Leaving*, r. *Having*. p. 149. l. 23. ware, r. wave. p. 154. l. 12. Ours, r. Owes. p. 170. l. 18. lasie, r. busie. p. 177. l. 3. distracted, r. obstructed. p. 192. l. 25. adde, anger. 2. The good of beneficence against the evill of